A

Reviving Cordial

FOR A

Sin-ſick Deſpairing Soul,

In the Time of

TEMPTATION.

The ſame being

An Extract of the worthy Author's Experience of the Particulars following.

I. The miraculous Preſervation of his bodily Life, from the many Deaths and eminent Dangers which threatned it, while in a State of Nature.

II. The Method God took with him, in awakning him to look into, and to mind Soul-concerns, when about Fourteen Years of Age.

III. How the Spirit of Bondage took him, and what ſcarful Work it made in his Soul.

IV. How the Spirit of Adoption ſucceeded the Spirit of Bondage, healing and binding up the deep Wounds cauſed in his Soul thereby.

Come and hear, all ye that fear God, and I will declare what he hath done for my Soul, Pſal. 66. 16.

I will praiſe thee, for I am fearfully and wonderfully made: Marvellous are thy Works, and that my Soul knoweth right well, Pſal. 139. 14.

By the Reverend Mr. JAMES BARRY Miniſter of the Goſpel.

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BRITISH MUSEUM
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APR

To his very much Reſpected, and highly Honoured Friend, Mr. *Nicholas Skinner*, Merchant of *London*.

Worthy and Honoured Sir,

THE laudable Character given you by ſome Miniſters of Chriſt, and other good Souls, now, I charitably hope and believe, praiſing God in Glory, eſpecially the experimental Taſte I my ſelf have had of your Goodneſs, ſince Providence made me ſo happy in your Acquaintance, hath encouraged me to prefix your worthy and deſerving Name to this ſmall Tract, whoſe Deſign and chief Tendency is to encourage poor dejected Souls, under the Hidings of God's Face, to caſt themſelves on that never-failing Goodneſs of God in Chriſt, until God's ſet Time for Deliverance comes: And alſo to ſtir up experienced and grown Believers to a becoming Adoration, and Praiſing of that adorable Name, and Wonder-working Providence of the glorious and tremenduous Jehovah, which hath ſo conſpicuouſly appeared in the Deli-

verance wrought for me, his poor nothing Creature, both for Soul and Body, and who am to this very Day kept alive, and upheld by that Divine Manutenency of his own, to the great Admiration both of my self, and those godly Souls who know my present Circumstances, and God's Dealing with me. I have been (for several Years past) more than ordinarily importuned, both by godly Divines, and such zealous working Christians *as your self, to publish what now I have presumed to dedicate to so dear and well-deserving a Friend, as you are well known to be, both to God's Truth, and such as in any Measure bear the blessed Image of his Son. The principal Motive of their importuning me to publish this, was the strange Influence the Relation hereof from my own Mouth had upon their own Spirits, the Effects whereof they were not able to hide, the Tears of Joy gushing out surprizingly from their Eyes; with both Eyes and Hands lifted up to Heaven, wondring at, and adoring the Wonders of God in my Case; Professing and declaring, that, in all their Time, they had neither heard nor known so much of the Goodness and Grace of God, vouchsafed to a poor lost and undone Sinner, as was shewn and vouchsafed to unworthy me; which occasioned several of the godly Ministers, especially Mr.* Noah Bryan, *Mr.* Timothy Taylor, *Mr.* Samuel Mather, *and the dear Mr.* Nathaniel Mather, *all now with Christ, to profess that they never heard of, or knew any Sinner come so near to* Paul, *as touching God's Method*

and Way of working upon, and dealing with him, in, and after his Conversion, as I did. And therefore they unanimously agreed in judging, that to publish the same was my Duty; the which, they doubted not, would be greatly useful, and that both to Saints and Sinners, on sundry Accounts. The sincere and upright hearted Nathaniel Mather (late of Pinners-Hall) hath several Times chid me, for my Backwardness to so necessary and useful a Work; and a little before his Death, he set me again about it, examining into the Grounds of my Backwardness herein. To whom I replied, Sir, There are Two Things which hitherto have kept me back from publishing this my Experience; and how much of Satan there may be in it, I cannot determine.

The First is, The Difficulty which attends my setting down in Writing the Working of the Spirit of Adoption, in discovering and applying Christ unto me; the Remembrance whereof doth so swallow me up, and melt me, that I am not able to see my Paper, for the Tears of Joy which obstruct my visive Faculty. To which he replied, That it was Pity any Thing should hinder me in so good and useful a Work. The Second is, the Fear lodged within me, of Peoples not crediting the Relation I shall give hereof, in case it were printed: For (said I) the greatest Part of Professors are so great Strangers to the Nature of true Regeneration, (especially when wrought in a Sinner, in the Way and Method God took with me, that they will

rather

rather suspect and question the Truth of what I relate, than praise God (or improve the same for their own Good, or spiritual Advantage) for the same. To which Reply was made, That Satan was always ready to obstruct any good Work which hath the least Tendency to God's Praise, or the Good of Souls. Since his Departure, the fresh Remembrance of the Importunities of the Worthies above-named, together with the repeated Solicitations of several godly, zealous Christians, yet living, have prevailed with me to beat my Way through those Difficulties which lay before me, leaving the Issue of my present Undertaking to the powerful Providence of God, to make the same successful in what it is designed for: And begging most heartily your Pardon for the Method I have taken, in acknowledging the great Kindness and Respect shewn by your Religious and truly Generous Self, to the meanest and most unworthy of Christ's despised Ambassadors; the which (I doubt not) you will find recorded in Heaven by my Lord and Master, as an evident Proof of your Faith in, and unfeigned Love to him, and his Cause and Interest here on Earth. Let not (Dear Sir) the Disadvantages under which I ly, on account of the slanderous Reproaches heaped on me by malicious Spirits, lessen your Hope of the glorious Recompence of Reward, promised by him that cannot lie, to all your Works and Labours of Love express'd to me, and others of God's Children, for the Sake of Christ. He that will take Notice of a

Cup

Cup of cold Water given to a Disciple, in the Name of his Disciple, will (I question not) record in Heaven the refreshing Wine I have drank at your Table more than once, and the Silver and Gold sent me, and given me by your self, whereby both I and my distressed Family have been kept from sinking into the Dust.

And albeit I should, at the great Day of Judgment, appear to be a Cast-away from Christ, of which (through infinite Grace) I am no more afraid, than I am afraid that God can cease to be what he is:

Yet your Integrity and Uprightness, in what you have done to me for Christ's Sake, will be not only made known, but graciously and abundantly rewarded; and, if I mistake not the Design of Providence, which hath put me upon fixing my Thoughts on your self, as the fittest and most deserving Person to whom to dedicate this small Extract of the large Experience I have had of God's incomprehensible Goodness, and infinite All-sufficiency, in saving a lost Sinner, I look on this Dedication to be (as it were) a Πρόδρομος, *or Forerunner of Christ's openly acknowledging and rewarding those your Acts of Love and Pity, so secretly done to him, in the Person of me the poorest and unworthiest of his Representatives here on Earth, according to* Prov. 19. 17. Mat. 6. 4. Mat. 25. 45. Heb. 6. 10.

The

The Searcher of Hearts knows I am far from flattering you, in what I say of you in this Dedication. He who hath so abundantly blest you with a comfortable Estate here, and hath enricht your brave and generous Soul with such a Stock of heavenly Wisdom, and saving Grace, as keeps you from swelling with Pride and Conceit of what he hath made you, Perfect his own blessed Work begun in you, to the Day of Christ. And that the same may be the Portion of your Virtuous and Religious Consort, and your dear Off-spring, is the cordial Wish, and shall be the hearty Prayer of (Dear and Honoured Sir) *your dearly loving and highly obliged Friend and Servant, in the best and strongest of Bonds,* viz. *Gospel Love.*

A

Reviving Cordial

FOR A

Sin-sick despairing Soul, in the Time of Temptation, &c.

CHAP. I.

Shewing the strange Works of Providence, in preserving me from the many Deaths which threatned me.

THE *First* of the many Wonders which the adorable Providence of God effected, in preserving me from Death, was, as follows. Being put out to Nurse, to an *Irish* Papist, in the Times of Trouble, before *Ireland* was reduced. My Nurse, about the latter End of the Month of *January*, about the Year 1642, or 1643, fearing, as she at least pretended, the Rage of the *Irish* Soldiers, lest they should inhumanly butcher me, or rather kill herself and Husband, for offering to nurse a Heretick's Child, as they called me, cast me out upon a Dung-hill in a

great Snow, where I had undoubtedly periſhed, han t
not Providence ſent Relief in the very Nick aſt
Time; which was thus effected. At the ſam t
Time, when I lay in that moſt deplorable Condit no
on in the Snow, no Eye pitying me, there was he
Servant of my Father's down in the Country an
bout Concerns of my Father's, who, as he was ren
turning home, declining the Road, which was hou
proper Way, takes another Way, which directly
led him through the Village where I was; he no
in the leaſt knowing any Ground, or Reaſon why pr
or wherefore, he ſhould leave the high and comh
mon Road, to paſs through that Village; but findin
ing in himſelf a ſtrange Impulſe upon his Spirit T
he gave way: And as he paſſed through the Stree th
between the Houſe from whence I had been caſſe
and the Dung-hill where I lay, hearing a mo ca
lamentable and piteous Cry of a young Infant, a ſu
he apprehended, out of Doors, ſtops his Horſe t S
ſee where the Infant lay; but the Snow being deep r
and it ſnowing apace, he could perceive nothing l
But following the Voice of the Cry, he was led T
to the Place where I lay: He forthwith knocks a
the Door next to the Dung-hill, to enquire afte
the cruel, and unnatural Mother of that poor dy
ing Infant on the Dung-hill, or to entreat ſom
Body to take Pity on ſo deſpicable an Object. O
this, my Nurſe informs the Man whoſe Child I was
with the Whole of my Circumſtances: No ſoone
had he underſtood whoſe I was, but he runs to
the Place where I lay, takes me up, lapping me in
his Cloak, and brings me home to my Parents, fif
teen long Miles, without the leaſt Nurture either o
Breaſt or Spoon, for the Support of decaying Na
ture: All that fifteen Miles, beſides the Space I lay

ned, han the Dunghill, which, as my Nurſe herſelf con-
Nick ſt to the Man, was about Five Hours, I continu-
e ſam to make ſad Complaints, by abounding in Heart-
Condit moving Skreeks, and piteous Moans all the Day,
re was he Man expecting every Moment I ſhould expire.
ntry an this Condition, he preſents me a ſad Spectacle to
was r my Parents, acquainting them where, and how he
was h found me, and how that he was, he knew not how
direct r wherefore, turned off from his Road to go that
he no Way, where he met with me. Forthwith an Ex-
n why preſs was poſted away, for Three or Four of the
l com chief Phyſicians who were then in *Dublin*, who
ut find immediately haſtned to my Father's, being about
Spiri Two Miles and a Half from *Dublin*; the utmoſt of
Stree their Skill and Judgment was improved for my pre-
n caſ ſent Help and Relief; but all in vain. The Intri-
a mo cacy of my State and Condition of Body being
ant, a ſuch, as ſufficiently nonpluſt and baffled all their
orſe t Skill, finding no Probability in a rational Way, of
deep recovering me, they gave me up, aſſuring my Re-
thing lations that I was a gone Child as to this World.
as le The Doctors forſaking me, other Means were appli-
eks a ed by ancient Men and Midwives, who ſeem'd to
afte have good Judgment and long Experience in cur-
or dy ing Children: Neither availed this any Thing,
ſom God having blaſted all that Men could effect (as In-
O ſtruments) to make Way for his Bleſſing on that
I was Means, which he himſelf had ſingled out for my
ſoone effectual Cure, that the ſame might be recorded to
ins t the eternal Praiſe of his own Wonder-working Pro-
me i vidence, as will afterwards appear. All Means ap-
fif plied for my Cure and Recovery, were, by the
er o powerful Providence of God, made effectual Food
Na to nouriſh and feed the Diſtempers which threat-
I lay ned the Life of my Body, until I was at length t
o

ken by all for dead. No Motion of Life appearing in me, I was ſtretched out, put into the Winding-Sheer, and nailed up in my Coffin. And as Friends and Neighbours were juſt going out of the Door to accompany me to my long Home, the Perſons who carried the Coffin, both perceived me to ſtir and alſo heard me to cry in the Coffin: At which all were not a little amazed, and ſome ſo affrighted that they run away.

About near two Months after this Eſcape I was a ſecond Time taken for dead, in the Opinion of all the Family, ſtretched out and wrapped in a Winding-Sheet; and leſt they might be over haſty in burying me, it was judged expedient to wake with me, which is the Manner and Cuſtom in *Ireland*, by People ſitting up all Night with many Lights in the Room where the Corps lyes. It pleaſed God, that about Mid-night, they who watcht me, ſaw me lift up the Sheet, to their great Aſtoniſhment.

Notwithſtanding theſe ſtrange and unexpected Revivals, I was no ſmall grief and burden to my Parents, and other Relations in the Family, and that on the account of my continuing ſo long in Pain and Miſery, no Endeavours of Creatures likely to do me good.

As I grew in Age, ſo my Diſtemper waxed and grew at ſuch a rate, that my little Body waxed very big, and miſhapen: my Belly was as big as an ordinary Tub, or Drum, my Legs no way able to bear, or carry my diſtemper'd Body. Thus was I a burden not only to others, but alſo to my ſelf, until it pleaſed God to check and controul the Humors and Diſtempers in my Body, which elſe had checkt me into the Duſt.

The

The means of my Recovery was, as followeth, viz. On a certain Day, as I was in the Arms of a Maid Servant, whose only Work it was, to attend on and minister unto me, I beheld on the ground, before the Door, some speckled Shell Snails, which dropt out of the Load of Furze that came to the Door; these Snails I cry'd to have them; the Maid willing to gratify my Desire, pickt up as many as she could see of them; with these I pleased my Fancy, playing with them till weary: After which I motioned to put the Snails into the Fire; and after a little while, when I apprehended they were rosted, I cryed to have them again. The Maid and all others that beheld me, wondred greatly what I designed to do with them, No sooner had I clear'd them from the Shells, but, to the great Amazement of the Spectators) I fell to eat them, and to such satisfaction, that, having once tasted of them: I could not for some considerable Time, be prevailed with to eat any other Meat except Snails. This new Diet, to which neither entreaty, nor yet example of any Mortal mov'd me, did by the Blessing of God, prove both Food and Physick; for by them I was, to the great astonishment of them who knew me) greatly nourished, and apparently advantaged in point of Health: For in a short Time after I had taken to eating Snails, the Swelling of my Body asswaged, and the use of my Limbs I recovered: As I began with this new Diet, so I continued until I was perfectly cured, to the great admiration and wonderment of all sorts, who both saw and heard of my Practice herein. Many, both Friends and Strangers, did come from City and Country to see and hear of me, hearing the strangeness and rareness of my Case: Among these were my Physicians, who formerly gave

me

me up for a dead Child; they at the first hearing of my being in a hopeful way of Recovery, could not credit the News, till hearing it with great Confidence affirmed; they set a Time for coming to my Father's to see, and enquire whether what was storied about my Recovery were true; they finding it so, both by their seeing and handling my Body, as also the Information they received from my Parents concerning the Means of my Cure, together with the manner of my making use of such Means of my own accord, they exceedingly admired at it, concluding with one accord, that it was immediately from the Spirit of God, and was certainly Miraculous. This Account I had from my Friends and Relations, who were both Eye and Ear Witnesses of what I have here related. But lest any should doubt the Truth of this Relation, I shall briefly add Two things, which fully satisfie my own Soul of the Truth hereof.

The first is, The perfect Remembrance I have of eating Snails frequently, when a little One.

The second is, The Frequentness of the Scorns and Mocks wherewith I have met, even from my own, since our Difference about Religion, who, when discoursing about my leaving the Church, have many times, and often hit me in the Teeth, by way of Reproach, with what I was, when an Infant; How that I was cast out on a Dung-hill, and afterwards nailed up in a Coffin, my Grave made, and a carrying a way to be buried: And alas! The greatest of all was, that I was not at that time buried alive, rather than I should live to be a Fanatick, and, on that Account, such a Stain and Blemish to the whole Family, there never having been a Fanatick of the Family before me.

And

And thus, I have, as briefly as I could, given an impartial Account of the first strange Deliverance wrought for me, by the holy and all-working Providence of God.

The second Escape from Death, when a Babe, was as follows: Being one Night fast asleep in Bed, the Maid who attended me, and constantly lay by me, neglecting to Extinguish her Candle when she lay down, the Candle-stick being so placed by the Maid, that the Candle burning down near the Socket, or by some accidental Motion of hers, when asleep, throwing the Candle down into the Bed, the Sheets and other Bed-Cloths took Fire, which prevailed so far, that the Bed, Sheets, Rugg and Mat, were spoiled and unfit for Use afterwards. The Maid and I fast asleep, both insensible of the apparent Danger we were in. It pleased God that my Father, being awakned in Bed, smelt the Scent of Burning, which was so hot in his Nose, that he feared Danger by Fire, it being in the dead of the Night. The whole Family buried in Sleep, except himself, he could not rest, but gets up in his naked Shirt, goes from Chamber to Chamber, to search out where the Fire should be; and coming at length to the Chamber where I lay, he finds the Room all in a Smother, the Bed and Clothes all on Fire, and the Maid and I fast asleep. The first Thing that my Father did, was to snatch me out of Bed, and by the suddenness of the waking me out of Sleep, and seeing the Fire, I was frighted, and began to cry; my Father fearing least Harm should thence ensue to my Mother, who was at that very Time near the Time of Travail, he claps his Hand on my Mouth, and in his Arms carries me out to the Mault House, very near the House, where lay a Family of *English* People, who managed the Mault House; he throws me hastily into Bed to them

them, charging them to keep me warm, and to qu
me. Having thus ſecured me, he forthwith retur
to the Fire, where he found the Maid ſtill faſt aſlee
and by all he could do, he could not awake he
until the Fire burning her Fleſh, ſhe at length ſtar
up, and in an amazing Surpriſe, ſeeing herſelf com
paſt with Fire, and miſſing me in the Bed, and find
ing my Father belabouring himſelf in quenching th
Fire, ſhe begins to raiſe the ſhout; my Father preſent
ſtops her Mouth, and made her ſenſible how Thing
were, and that the Child was ſafe; and being com
to herſelf, ſhe aroſe, and helped my Father to put ou
the Fire; that no farther harm was done. Now ho
near I was to Death, I leave every ſober Reader t
judge.

A Third Deliverance wrought for me by divin
Providence was, his ſaving me from periſhing by
Dog; the Manner whereof was thus: One Morn
ing, ſtanding beſides a Table in the common Hall
where a Gentleman, who was a Caterer to my Fa
ther's Family, was at Breakfaſt, in order to a go
ing to Market, to buy Proviſions for the Houſe: I
perfectly remember the Meat he had, was butter'd
Fiſh; I expecting and hoping he would give m
ſome Part of the Fiſh, ſtood over againſt him, peeping
up at him, with my little Fingers on the Edge o
the Table: The Gentleman perceiving the Poſture I
was in, hands out his Plate to me, with ſome of the
Fiſh; the which I readily embracing, the great
Maſtiff Dog, a greater and fiercer than which I ne
ver ſaw, lying under the Table, and ſeeing me
ſtretch out my Hand to reach the Plate, bounc'd
out of a ſudden, lays hold on me, and pulled me to
him, under the Table; catches hold of my Head,
the which he had wholly in his Mouth at one bit,
up

to quip to my very Throat. The Gentleman aſtoniſhed
retur ereat, and well knowing the Diſpoſition, and Un-
ſt aſlee ontroulableneſs of the Dog, there being but one
ake hen all the Family, *viz.* the Cook, of whom the
th ſtar Dog ſtood in fear, runs forth, crys out for *Richard*
elf co he Cook in all haſte; for the Dog, *Lion*, was wor-
id fin ying the Child in the Common-hall. The Cook
ning th length entring the Room, to which the Gentle-
reſent han directed him, tingled a Bell, which he always
Thing ſed to do, when he corrected that Dog, when a
ng com uppy, crying out, vehemently, *Lion*, come off,
put ou irrah. The great Dog, which had almoſt made an
w hov nd of me, goes off, leaving me weltering in my
eader t lood: My Head, eſpecially my Face, all over dy'd
n Blood; which cauſed great and amazing Fear in
y divin ll that ſaw me in that ſad Condition, that my Eyes
ng by were gnawed out; until they waſhed my Face,
: Morn he which when they had done, they perceived
on Hall hat my Eyes were untouched: The Reaſon of
my Fa which, as was judged by all, being that the Dog
o a go ad gotten my Head ſo far into his Mouth, that
ouſe: his Teeth could not reach my Eyes. Thus did God
butter'd eep and preſerve me, in this apparent and eminent
give me Danger, there being no other Harm done me, ſave
peeping hat there remains ſtill ſeveral Holes, or Impreſſions
Edge o made by the Dog's Teeth in my Noſe, and other
'oſſure places in my Face, the which, nothing but the Grave
ne of the can deface and wear out.
ne great A *Fourth* Deliverance effected for me, by Divine
ch I ne Providence, was, ſaving me from Drowning.
eing me The manner of it was thus, As I was in Company
bounc'd with one of my Aunts, in the Park, where ſtands
d me to a great Pool of Water, called the Horſe Pool, where
y Head, the Horſes uſed to be watered. My Aunt earneſtly
one bit, employ'd about ſome fine ſmall Cloaths, a Suit of
up Child-

Child-bed Linnen, if I forget not, and leaving m
to my Liberty, to ramble while ſhe managed her ow
Buſineſs, I drew near to the Pool, and lying dow
on the Bank's-brink, with my Face to the Wate
and ſeeing ſome living Creatures, as ſmall as a Hor
Hair, crawling in the Water, and within my Arm
reach, as I thought, I longing to catch ſome of them
put my Hand into the Water, and purſuing them
forced my Body forward, that I could not recove
my ſelf again, before I ſunk down from the Bank in
to the Water, with my Head down, and my Heels up
the Water entering into my Body at my Mout
and other parts. My Aunt miſſing me, ſhe look
about and calls for me; but neither ſeeing nor hea
ing me, ſhe leaves her Cloaths, and runs to the Wa
ter Pool, (of which ſhe was jealous) and there ſh
finds me with my Heels up in the Pool, gone a
moſt out of her Reach into the Depth, ſhe in an ex
ceeding Fright, about me, takes the Water, to he
own great hazard, and catching faſt hold by one o
my Legs, ſhe pulls me to her, and ſo brings me ou
of the Water, but with very ſmall hopes of m
Life; for I had been ſo long in the Water, an
the Water having gotten in ſuch abundance into m
Body, that for a conſiderable Time, ſhe could ne
perceive the leaſt breathing in me, which made he
conclude I was dead; but it pleaſed God that I re
vived again. Now Reader, think ſeriouſly wit
thy ſelf, how near I was to a paſſing from one Deep
to another, viz. From that deep Pool of Water, int
the bottomleſs Depth of an endleſs Eternity. Oh
The adorable and unſathomable Depth of God's in
comprehenſible Providence. Oh! Think of thi
Providence, and give the Glory of the Deliveranc
to God.

Anothe

Another ſtrange and wonderful Eſcape I had, was from a dangerous Boar. It was thus, One day, my eldeſt Brother, afterwards a Counſellor at Law, but now in Eternity, and I walking down to the Sea-ſide, with a Gray-hound along with us, deſigning our Sport by courſing Rabbets; in the Way, the Gray-hound meeting with a little Pig, which belonged to my Father's Herd of Swine, this Pig running away from the Gray-hound, the Gray-hound follows, takes hold of the Pig, the Pig cryes out, all the Herd, which was near Fourſcore (comes in to the Relief of the Pig; I haſtned to get the Dog off, by calling and beating, but the more I belaboured me, in getting the Dog off, the faſter the Dog held his hold; the whole Herd in a Ring about me, and the Gray-hound with open Mouth, which cauſed ſome fear in me. At the length while I was beating off the Dog, the great Boar with open Mouth makes at me, mounting up with his Fore-feet on my Breaſt, throws me on my Back, between two Furrows: The Boar thus on the Top of me, with his Snout and fearful Tuſhes, belabouring himſelf, to rent my Bowels out; the Gray-hound which before I could not for my Life get off from the Pig, of his own Accord, lets go the Pig, and comes into my Reſcue, laying faſt hold of the Boar, which was at top of me; the Boar feeling the Dog pinch him, he turns furiouſly about to the Dog, quitting the hold he had of me, only one ſide of my Coat he tore clear away, and had it in his Tuſhes when he turned from me to the Dog. As ſoon as I felt the weight off my Body, I got up in a great and amazing Fright, I made my eſcape, by running, leaving the Boar and the Dog to fight it out. Thus was I preſerved by the Providence of God, ordering that

the Dog, which before, I with all my Skill and Strength, could not get off, ſhould quit his hold of the little Pig, and fall on the great Boar, upon me, who otherwiſe, undoubtedly, had torn out my Bowels. Oh! Wonderful Providence.

Another eminent Deliverance wrought by Providence for me, was by preſerving me from periſhing by a Horſe. Which take thus, I being once choſen to ride a Horſe which was to run a Race, the Ground was ſingled and meaſured out, all other Matters relating to the Race, being agreed on between the two Parties chiefly concern'd, when we came to ſtart, the Concernedneſs of each Party appear'd in ſtriving to get, and keep the Start; the which happened to ſucceed well on my ſide, as touching getting the Start, and making good my Ground, till I came to the Goal, which iſſued in great and high Acclamations of Praiſe to me, which did not a little fill me with vain glorious Conceit of ſome Perſonal Excellency of my own, to which the Victory obtained, was attributed. But my Pride was ſoon ſtain'd; for, there being a River between the Town and the Place, where the Race was run, my Horſe being very hard Mouth'd, and withal fiery and fleet, tho' ſmall, I was not able with all the Skill and Strength I had, to bear him, after I came to the Goal; but in full Speed makes ſtraight to the Town, taking the River, which lay between him and Home: As ſoon as he came into the Deep he was taken of his Speed, and fell into ſuch a jumbling Trot, that being almoſt ſpent, and wearied in all my Senſes, he throws me out of the Saddle, and being caſt on the left ſide of the Horſe, my Foot ſlipt into the Stirrup, and by the Foot was I held; the Horſe finding himſelf paſt the River, ſets to running

wit

with full ſpeed, my Head touching the Ground; and as he run my Head, was ſtill a toſſing and beating between the Horſe's Feet, and the Stones and Gravel of the height which he run up from the River, towards the end of my Father's Mault Houſe, which may be about Sevenſcore Yards; all which Ground he trail'd me after him, with my Head, as already mentioned. The Shout and Cry was raiſed from the other ſide of the River to the Town; and the Horſe ſtill in his full Speed; it pleaſed God, that the Neighbour who lived next Houſe to my Father's, hearing a vehement and continued Cry, ariſes from his Work within, opens his Door, ſtreet way, to ſee what the Matter was, and juſt as he lookt out of his Door, he ſees the Horſe in his full ſpeed with his Rider a trailing along, juſt paſſing by the Door: The Man immediately runs before him, the Paſſage being narrow, uſing his beſt Endeavours and Skill to ſtop the Horſe; the which, through Mercy, he effected, or elſe that Race had been an End of my Raſe, the Horſe ſtood ſtock-ſtill while I was releaſed from that ſad Confinement. All who ſaw me, cry'd out, He is gone! he is gone! there is no Hope, nor Expectation of his Life, the Hair of my Head all in one lump of clotted Blood, nothing to be ſeen of my Face or Hands, but Blood; and a matter of aſtoniſhment it was to all, that my Neck and Limbs were not broken.

Another ſtrange Deliverance I had from a Horſe, was thus, Riding one day on the chief and fleeteſt Race Horſe which was known to be in the Kingdom of *Ireland*; as I paſt through a Gate in the High-Road, juſt as I opened and entred in at the Gate, a little Bird flies out of the Hedge, within ſide of the Gate, at which the Horſe ſtarted, beginning at the

ſame

ſame time to bounce, and plunge, ſtriving all he could to throw me off; I riding bare backed, without a Saddle, and having a large Lanthorn under my left Arm, knowing the Horſe to be very high mettled, and about Fifteen Hands high; I began to apprehend ſome Danger of his getting me off, becauſe I could not ſo well command and manage him, by Reaſon of that Lanthorn; and wanting a Saddle, I did what I could, by fair and gentle Means, to take him off thoſe his unruly and skittiſh Tricks, but to ſmall Purpoſe. Then I reſolved to uſe another Method, *viz.* by giving him a looſe Rein, and a Spur in his Sides, with both Heels hoping by that Means that he would ceaſe plunging and fall to Running; but nothing would do. The Thing, I doubt not, being determin'd in Heaven's Council, that this narrow Eſcape might be recorded among the reſt of his Wonders ſhown in, and about the Preſervation of ſo poor, and inconſiderable a Creature as I am, to the eternal Praiſe of God's ſweet and unſearchable Providence. Off he would have me: In order whereto, he mounts up with his fore Parts, throwing me backwards on his hinder Parts, and from thence to his fore Parts again, at leaſt Ten or Twelve Times, in a moſt furious, raging Manner; at length finding that he could not get me off, by his toſſing and throwing me backward and forward, he rears and mounts up with all Four together, a conſiderable Height from the Earth, and by that unexpected Motion, threw me a good Height above himſelf and falling to the Ground, ſtanding upright upon my Feet, as I fell, with my Lanthorn under my Arm, the Horſe perceiving himſelf Conqueror fetched a Stroke at me, ſtanding where I fell, juſt behind him, with his Heels, which, but a Day or

Two

Two before had been ſhod with Froſt-nails, the Weather being froſty; and in the Cap, which I at that Time wore, he leaves the Print of the Froſt-nails, within the Thickneſs of a Half Crown of my Forehead, never touching my Head nor any Part of my Body; nor in the leaſt prejudicing my Body, by thoſe Toſſings and Throwings he gave me. Oh that I might be duly ſenſible of, and conſtantly affected with the Conſideration of Divine Providence!

Another Eſcape I had by the good Providence of God, was from an *Engliſh*-man, who had laid a Conſpiracy with ſome *Iriſh* Papiſts, to ſwear me out of my Life. It was thus, This *Engliſh*-man, by Name *Evan Grundy*, a *Lancaſhire* Man, being ſome Years employed in the Service of *John Preſton*, of the City of *Dublin*, Alderman, a good and gracious Man, lately deceaſed; from whom the above named *Evan Grundy* had run away at ſeveral Times, and with conſiderable Sums of Money, by reaſon of his diſhoneſt and knaviſh Pranks; Alderman *Preſton* not daring to truſt him any further with the Receiving of his Rents, which were conſiderable, his Eſtate being nigh Two thouſand *per annum*. The Alderman being hard ſet for one whom he could truſt with the Management of his Eſtate; and knowing me, my Family, and the preſent Circumſtances I was at that Time in, propoſed to me conſiderable Encouragement, on Condition that I would undertake, as his Agent, to manage his Eſtate, which I did for between Four and Five Years, not without many Difficulties, occaſioned chiefly by the ſaid *Evan Grundy*, who was reſtleſs Day and Night, contriving how he might ſet the Alderman and me at Variance, hoping by that Means to ſupplant

plant me, and to ſucceed me in the Employ. This *Evan Grundy* being much indebted to the Alderman, I had Orders to take him, on a Writ out of the *Kings-bench*, and to ſeize, for the Alderman's Uſe all the Goods and Chattels the ſaid *Evan Grundy* was actually poſſeſſed of. This Piece of Service I would fain have declined, entreating the Alderman to put ſome other upon it; and that becauſe of the ill Aſpect which I foreſaw it would have among the Gentlemen of the Country, who, knowing the Peaks and many Bickerings between the other and me, would be very apt to conclude, that I had acted this in a Way of Revenge againſt him, who daily ſtrove to ſupplant me in that Employ: And then I concluded all the black-mouth'd Juſtices, and other Gentlemen in the Country, who were known Enemies to the Name and Power of the Goſpel Purity, would unanimouſly open againſt Religion and improve that Action to the utmoſt, to the Reproach of Diſſenters: The which afterward fell out as I feared: The Alderman refuſing to comply with that my (but reaſonable) Requeſt, he alledging for his Non-compliance with me, that he had none but me whom he could truſt in an Affair of that Nature.

Finding the Ineffectualneſs of my Endeavours to prevail with the Alderman, to excuſe or exempt me from that Service; and his ſtrict Commands being inſtant upon me, a Writ was taken out, of which the ſaid *Grundy* having Notice, he abſconds for a Time. On this I took the Two ſpecial Bailiffs, who were to execute the Writ, with Nine or Ten of the Village he lived in, into the Houſe, along with me, as witneſs that I ſeized thoſe Goods which were viſible in the Houſe, for the Uſe of Alderman *Preſt*-

a

and that for the Non-payment of Rent. I mov'd no Goods, but left them where I found them, leaving them to the Diſpoſal of the Alderman. Immediately on this, the wretched Man contrives with ſome *Papiſt* Ruffians, to lay a Plot againſt me, the Subſtance of which was, That on a Day I entred his Houſe, to diſtrain for ſuch a Man, naming Alderman *Preſton*, and meeting with a Cabinet, I fore'd the Lock, and ſtole Three Pounds Fifteen Shillings, which he ſaid his Witneſſes would poſitively ſwear they ſaw me reckon, and put into my Pocket: Forthwith he rides to a Juſtice of Peace, for a Warrant to bind me over, acquainting the Juſtice with the Whole of the Concern, in all its Circumſtances. The Juſtice, though Enemy enough on the Account of Religion, told him plainly, That he would not grant a Warrant againſt me, if he would give him Five hundred Pounds. He goes to a Second, to a Third, and to a Fourth, about the ſame Errand; but from none of them could he get a Warrant to bind me over, they being all afraid to meddle at that Time with me, whether for Fear of my Uncle, who was at that Time Lord Chief Juſtice of the Kingdom of *Ireland*, or from any Reſtraint from God on their Spirits, I do not know. He finding all his Hopes of having me for ever diſgraced, if not arraigned for my Life, fruſtrated, prepares a Bill of Indictment to arraign me at my Uncle's Bar the Term next enſuing. This Aſſault (I confeſs) was a great Trial of the little Faith and Patience which the Gift of God handed out to my poor Soul, in the Inſtant of Regeneration, as ever I have ſince met with. I have ſometimes (with holy *David*) thought, that my Mountain, in reſpect of inward and ſettled Peace of Conſcience,

ſhould never be ſhaken or mov'd, till this Storm aroſe. And albeit it did not influence my Soul inwardly, to ſhake my Comfort and Confidence in God, God and my own Conſcience knowing mine Integrity and Innocency in the Thing laid to my Charge; yet, conſidering the Reproach, which I apprehended would hence ariſe, to the Name, Goſpel, and People of God, the Stain and Scandal it would be to my whole Family, no Man can fully conceive the Diſquietude, and Shame, which took up its Lodging in my Breaſt. Oh! the Toſſings and Workings of my Spirit: Lord, think I, What will this come to? Thou knoweſt mine Innocency in this Matter; But the World will readily believe I am guilty. Blaſphemy, and ſad Reproach will hence redound to thy moſt holy, and tremendous Name and Goſpel; which I value (unſpeakably) more than my Life, and all the World. The truly Godly and Religious, the only Men of my Delight, will, with ſad Hearts, often think, how ſadly they were miſtaken in me; what to apprehend this Storm would iſſue in any other, than what I have already expreſt, I could not imagine. The guiltleſs Bluſhes which daily on this occaſion appear'd in my Countenance, I concluded, would be to all that ſaw me, an Argument of my Guilt. The Thoughts of the Term approaching encreaſed the inward Perturbation of my Mind, and the Bluſhings of my Face, to think I muſt ſtand arraigned for Felony before a Judge, and all my other Relations, who, but a few Years before, had unanimouſly cenſured, condemned, and caſt me out of their Favours and Affections, for being a *Fanatick* (as they term true and Goſpel Religion) Oh! How cloſs this went; ſecret-

ecretly wiſhing, but ſtill with humble Submiſſion o God, that he would pleaſe either to break that orrid Plot, before I come to be publickly arraing'd s a Malefactor, or elſe call me off by Death, which did unſpeakably prefer before living to be a Cauſe f Reproach and Blaſphemy to the Name and Religion f the moſt High God. As the Term drew very near, nd the various and reſtleſs Toſſings of my Mind on hat Account encreaſed, God, infinitely wiſe, and ver faithful to his Word, who beſt knows how to ime Deliverance, and break thoſe Nets, in which he Enemies hope to catch the Innocent; He, a very hort ſpace before the Term, lets looſe the Reins to his wicked Man's guilty Conſcience, which vrought ſo violently with him, that all the trength of Reaſon in him, yea, the Hopes he inwardly cheriſhed, of ſeeing me brought to perpetu- l Diſgrace, if not cut off, were not able to reain him from treading the Foot-ſteps of *Judas*. Rope he gets, out he goes to his own Garden in he Dusk of the Evening, and having faſtned the ope about his Neck, juſt as he was drawing the nd of the Rope through the Arm of a Tree, on hich he deſigned to hang himſelf, his Wife and is Man happened to diſcover what he was about: n this, the Shout was up, and ſuch a Cry made, s did preſently bring about him all the Neighours, who, over-powering him, prevented his ntended Deſign. But notwithſtanding their cutng the Rope, yet could they have no Acceſs to hat guilty Conſcience of his, to aſſwage or allay he horrible and ſelf-condemning Agonies, which ke reſtleſs Waves and Billows did diſtract and orment his Soul. He being by Force ſtretched on is Bed, and with the ſame Rope he attempted to

hang himſelf, being faſt bound to the Bed, he fe
into raging and deſparate Fits, like to a *Demoniac*
daſhing his Head with all his Force againſt the Bed
Stock, foaming at the Mouth, uttering theſe Word
as faſt, and with a ſtrange Vehemency, whic
frighted all the By-ſtanders, as he could, *viz. I driv*
away Cows, I ſell Cows: No, I drove away no Cows,
ſold no Cows: Roger Eckerſley, *and Captain* Stopford
will give under their Hands that I am an honeſt Man
And ſo, in raging Madneſs, expired his laſt Breath
with theſe Words in his dying Mouth, *I drove n*
Cows away, I ſold no Cows; which were the laſt Word
he ſpoke. The Reader muſt know, that before th
Plot deſigned againſt my Life and Reputation, th
ſame poor Wretch commenced a Law Suit again
me, for which he had not the leaſt Appearance o
Reaſon, ſave what he, and ſome others, as deſpe
rately wicked as himſelf, had contrived, and whic
was ſtoutly ſworn by an *Iriſh* Papiſt Witneſs, fo
but one poor Quart of Ale, againſt me, at the A
ſizes held in the County where he and I live
God knows, I no more knew any Thing of wha
he charged againſt me in his civil Bill, than I kne
of the *Three Pounds Fifteen Shillings*, for which he d
ſigned to arraign me. But ſo it was, that upo
the Evidence poſitively ſwearing, a Decree wa
granted for *Seven Pounds*, which was the Sum ment
oned in his Bill: The Decree, contrary to Promiſ
being on a ſudden, while I was from Home, abou
Buſineſs, executed, ſeven prime Milch Cows of m
Stock were taken away, and in half an Hour's Tim
appriſed, and ſold for *Seven Pounds*; tho' the Cow
in the Judgment of all that knew them, and wh
underſtood Cattle, were really worth *Thirty Poun*
between Brother and Brother. And thus it pleaſe

Go

God, in the Wonder-working Providence of his, to break these Nets, which the Devil, by his Instruments, laid, not only for my Life, but also for my Credit and Reputation. I do not in the least doubt, but the great Advantage which the Devil proposed to himself, by putting those Miscreants on Work to bring my Name and Person into the blackest Contempt, was to overthrow the Efficacy of my Ministry, when I should be thereto called: For the Devil knew very well, how importunate godly Ministers and others were with me, to take on me that great Work of the Ministry: And sore Guesses, no doubt he had, how greatly I should be employ'd in disturbing his Kingdom, being in a great measure made acquainted with his Lion and Fox-like Devices, several Years before I was prevailed with to adventure on so great and sacred a Work.

Many more strange Deliverances hath the Providence of God wrought for me, his poor unworthy Creature, the which I am necessitated to omit, fearing my Book should swell to too great a Bulk. I heartily wish that both my self, and others, who read what I have faithfully and impartially related of the Wonders of Divine Providence towards me, might be so rightly affected with what I have related, as to give God the Glory and Praise of his own Works, and be, by reading these Things, stirr'd up, and encouraged for ever to trust in that adorable Providence of Heaven, which never fails them who belong to Christ.

CHAP.

CHAP. II.

An Account of God's wonderful Dealings with me, about the Concerns of my Soul, some Years before the Spirit of Bondage took me.

WHen I was between Fourteen and Fifteen Years of Age, or thereabouts, as near as I can remember, the Lord was pleased to dart some Beginnings of Convictions into my Soul; which was after this Manner: One *Lord's Day*, as I was in the Height of Vigour, in profaning God's holy Day, with the rude and ignorant Papists, there was darted into my Conscience, like an affrightning Flash of Lightning from above, this Apprehension and Thought, *viz.* That I must be either converted, or else sent to Hell to be damned. This Arrow being shot out of his Bow, who never misseth the Mark at which he shoots, took up it's Lodging within me: But what to make of it, or what the Meaning of it should be, I was as far to seek as a Beast; so ignorant and bruitish was I, the Lord knows. But though I knew not from whence it came, or what its Tendency would be; yet, being a Messenger from God, it maintained its Ground, stuck close by me, accompanied me wherever I went, putting me sometimes into a Sweat, sometimes into inward Shiverings of Soul, sometimes into distracting and perplexing Cogitations and Thoughts, what it should be. Be sent to Hell (think I) Lord! What's that? And be damn'd, Bless me! (think I) What's this to be damn'd? Dear Reader, believe me, I had read in Scripture the

he Words *Hell*, and *damned*, with the Term *con-*
erted: But no more did I underſtand the Senſe,
r the Meaning of the one or the other of thoſe
hree Words, than a Beaſt. At length, I began,
n my Thoughts, to fix on ſomething, what this
range Thing ſhould be, or mean. And the Re-
ult came to this, I did conceive, and, ſtrongly
pprehend, that *Hell* and *damned*, were ſome ugly,
ightful, and dangerous Thing, to the which
hould I be brought, I ſhould be a ſad and un-
one Creature for ever. As for the other, *viz.*
nverted, I did verily think, it meant no more,
han the leaving off, or ceaſing from, thoſe mad
nd youthful Pranks, of profaning the *Sunday*, (as
hen called the *Lord's Day*) with ſeveral other Im-
oralities to which I had been exceedingly and
retchedly addicted: And in the ſtead or room of
hoſe vain and wretched Practices, to fall upon a ſe-
ious and ſober Living. Both of which, I fully con-
luded, lay within the Compaſs of my own Free-
ill and natural Power to effect.

Accordingly I fell to Work, deſerting and
hrowing off, both my wicked Companions, and
ſo my dearly beloved Sports and ſinful Paſtimes.
o the *Bible*; and *Practice of Piety*, a Book I dearly
ov'd, I addreſt my ſelf, with all imaginable
evotion and Seriouſneſs. And being fully reſolv-
d on a thorow Work of Converſion, that ſo I might
un and eſcape Hell, and being damn'd, I became
ery bookiſh, looking into almoſt every Book,
where ever I came, to try whether I could meet
ith any Help, which might foreward me in my
ew Trade of Religion: Among other Books
herewith I met, Mr. *Baxter's Call to the Unconverted*
ame into my Hands, the which I did no ſooner

open,

open, but its Title Page invited my Fancy to mak
choice of it for my chief Companion; the which
also did, blessing my self in that Book, more tha
any other wherewith I had met; the more, an
oftner I read it, the more was I enamour'd with i
even to a preferring it before God's own Sacred Boo
So suited was it to the Purpose I had then engag
in, *viz.* to work out, of my self, and in my ow
Strength, that great Work of Conversion. To m
course of Reading and Praying, by those Forms
Prayer in the *Common-Prayer-Book*, and *Practice*
Piety, I joined very strict and severe Fastin
taking up a Resolution that I would in a mo
solemn manner observe two Days in every Wee
viz. Wednesday and *Friday*, for my Fasting Days
The which I also did, even to such a Degree
Pharisaical Severity, that I almost rendred my Bod
unfit for any Service. But converted I must b
and converted I was resolved to be, whatever
cost me; in order whereto, I kept my religio
Doings of Duty, both negatively and positivel
with such a constant and zealous Elabouratene
that, I verily believe, it would be hard to find on
among the *Romish* Monks, who could in all respec
match me, or out-do me, at the Trade of servin
God, in that way I fell in with.

It can hardly be told, much less believed, ho
great Zeal I had for God, and how restless my activ
and working Spirit was, to be with him in Heaven
Tho' I neither know God, according to Truth, no
the Way to him, no more than a poor Pagan, wh
never heard of him. I had such low, gross and carn
Thoughts, and Apprehensions of the Deity, that,
am very apt to conclude, the very Heathen had
higher and more sublimate Conceptions of the
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fictitious Gods, than I had of that tremendous, and unconceiveably glorious God, whom I so ignorantly worshipt. I was wonderfully zealous in all religious Performances wherein I did at any time engage, both in Private, and also in Publick. In my private Duties, I was marvelously retired and secret, being full of Apprehensions how ill Constructions would, by all Sorts, be put upon my so severe and strict way of Living: And for better accomplishment whereof, I singled out a very convenient Place, than which I thought no Place better for my Turn and Purpose. It was in a little Room, in the Top of the Castle wherein my Father lived. In that Room I spent the most of my Time, in Fasting, Praying, and Reading my Books; especially my darling, and chief admired and beloved Book, viz. Mr. *Baxter's Call to the Unconverted.* When I found my self much wearied with Reading, I would sometimes divert my self, by walking on the Top of the Castle; during which Diversion, I did often hear the Shouts and enticing Calls of my wicked Companions, to bring me back again, to my newly forsaken Sports, and sinful Pastime. It was no small Matter to encounter with the Workings of Nature, and the violent Temptations of the Devil, both joining together, in suggesting and framing Arguments to induce to a willing and ready compliance with those Calls and Inventions, to what I lov'd and and lik'd, as dearly as the daily Food I lived by. Oh! the strange Workings which I found in my self, during those Combats; the Ungodly, whose Company I had lov'd and delighted in so dearly, calling and inviting; The strong Bent and Inclination of the Flesh drawing; And a subtil and violent *Devil* tempting and perswading to return,

What! Forſake they dear Companions, and thy ſweet delightful Sports and Pleaſures at this rate? What! To game or ſport no more for ever? Alas! Poor Wretch: What good wilt thou get by betaking thy ſelf to this penſive, ſad, and melancholly kind of Life? Thou haſt had Experience of the Sweetneſs and Delightfulneſs of that way of Living, which thou art now forſaking. The many and ſore Miſeries and Troubles attending this new courſe of Life which thou art ſo fond of, and on which thou art ſo reſolutely bent, do not yet appear in their black and formidable Colours; therefore be wiſe in Time, go back to thy deſerted Companions, and freely embrace they forſaken Sports and Pleaſures, before thou be'ſt too far gone in this fond and dangerous Way thou art gotten into; or elſe thou wilt repent when it is too late. Beſides theſe Aſſaults from the *Devil*, and the continual Ebullitions of my ſtinking and vile Nature, which did frequently ſurround me with new and freſh Attacks to draw me back again, I met with new, and unlookt for Diſcouragements from my Relations, who, taking notice of the great and ſtrange Change, which evidently appeared in me, frequently aſſail'd my weak and poor Beginnings in Piety and Religion, with hard Speeches and unbecoming Language againſt that preciſe and ſevere Courſe of Life, I had ſo lately embraced, telling me, with great Aſſeverations, That I ſhould moſt certainly bring my ſelf to downright Madneſs, by Reading the Scriptures ſo much.

Note, Reader, and obſerve, by the way, how great an Antipathy there is in the Devil, and in unregenerate Sinners, to the ſacred Scriptures; a ſure Argument that they are the pure, and infallible Word of God. Theſe Things, accompanied with innumberable

innumberable Mocks, Taunts, and Jeers, which on all Occaſions were heaped on my Name and Practice, proved ſome Occaſion of Startling and Diſcouragement to me.

But the fixt Apprehenſions I had of being ſent to Hell, to be damned, in Caſe I became not, and continued a Convert, did aboundantly out-do all the Oppoſitions which lay, or met me, in my way of ſtrict and religious Living. On I went, notwithſtanding the many and great Oppſitions I found my ſelf encompaſſed with, abounding and encreaſing, rather than, any way, declining or abating, either in Duties or ardent Zeal in doing them. My Proficency in Morality, and the Advances I made in Zeal for the Church, and the Liturgy, and Service thereof; were ſo conſpicuous and manifeſt, that I became the Talk of almoſt all Sorts, eſpecially thoſe who ſtood related to my Family; Letters and Perſons who paſt to and fro, giving an Account, in City and in Country, what a ſtrange Alteration, and admirable Change appeared in their Couſin *J. B.* and what a great and wonderful Practiſer of Piety he was become. This was ſo noiſed abroad, that I could ſcarce look or ſpeak, or paſs in or out where People were, but I had ſomewhat or other, brought into Diſcourſe concerning my Forewardneſs and Zeal in Religion. And not withſtanding I was, at that time, but an hypocritical Formaliſt, and a painted Legaliſt, knowing nothing of Jeſus Chriſt, and the Covenant of Grace, not ſo much as in the Notion, yet I was frequently troubled, and exceedingly aſhamed, to hear mention made of my Activity and Zeal in ſerving and worſhiping God. So far was I from either deſigning or deſiring to make the World privy to my Intentions of going to Heaven.

And that which ſpeaks the Thing the more ſtrange, is, to conſider the Circumſtances of Time and Place; neither of which afforded any Thing, that might contribute the leaſt Part of a Motive, or an Inducement, to put me on looking towards, or ſo much as thinking of Converſion; there being no Preaching in thoſe Parts, the ordinary Means by which Convictions in order to Faith and Converſion, are effected, nor yet the Example, or Advice and Counſel of any Perſon, which might occaſion in me ſuch Thoughts, or Workings of Soul.

In this Way, I continued for about Six or Seven Years, after my firſt Awakenings, frequenting the Church, and its appointed Service, and growing blind in Phariſaical Zeal for the Moral Law, and Divine Service Book, until I had, in my own Apprehenſion and Conceit, arriv'd at a high Pitch of Confidence, that I was beyond all Diſpute really converted, and that, conſequently, I ſhould go to Heaven, and be ſaved. Yea, I did frequently reckon and account, with my ſelf, that if but two in the World ſhould go to Heaven, I ſhould certainly be one of the two; And that, becauſe, I was certainly converted, and had taken ſo much and great Pains in doing Good, and ſhunning Evil. I had no Fear or Jealouſy lodg'd in me, about God's accepting my Perſon, and his having regard to my numerous and zealous Performances of Duty, both Private and Publick.

My extraordinary Inclinations to the Miniſtry, and that matchleſs Zeal which appear'd in me for the Church, that Love and Veneration I had for its Liturgy, Ceremonies, and Clergy, eſpecially its Prelacy, gave my Father and other Relations, great Hopes that I ſhould be an Honour to the Family, and

and a Man of no ordinary Figure, in the Orb of the Church.

CHAP. III.

Setting forth how the Spirit of Bondage ſeiz'd me, in the very Height of my Confidence, of being in a good and ſure State of Salvation: What ſad Work it made with me, and what Means I uſed for Help and Relief, under its killing and ſinking Weight.

WHen I was about Twenty one Years of Age, in the very Heat and Height of my Zeal in proſecuting that Righteouſneſs, conſiſting of that negative and poſitive Obedience which the Law Moral enjoins and requires, as the Condition of Life and Salvation; it pleaſed God to ſend forth the Spirit of Bondage to ſeize me, to the End I might be inſtructed, and fully convinc'd, how vain my Confidence of being ſav'd, and going to Heaven, in that ſelf-pleaſing Way of legal Righteouſneſs, was. The Manner of it was thus; Being on the Day, called *Eaſter Munday*, at my Cathedral Devotion, in the Place call'd *Chriſt-Church* in *Dublin*, a Place I conſtantly frequented to Morning and Evening Service, and a Place which I more zealouſly lov'd and venerated, than any Place in the World beſides; for that I verily conceited, in my ſelf, it was as the very Entrance into Heaven it ſelf. After the Service was ended, one Dr. *Golborn* preach'd, his Text was in *Epheſ.* 5. 14. *Wherefore he ſaith, Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light.*

A good and choice Text, but how well or ill handled, I muſt acknowledge my ſelf to have been, at that Time, a very incompetent Judge to ſay or determine. About the Middle of the Sermon, as near as I could gueſs, there was darted into my Mind this ſad and killing Thought, *viz.* That I had, the Day before, received the Sacrament unworthily; which ſad Thought was back'd with that of, 1 *Cor.* 11. 29. *For he that eateth and Drinketh unworthily, eateth and drinketh Damnation to himſelf, not diſcerning the Lord's Body.*

This ſad and diſmal Thought, back'd, as I ſaid, with that Scripture juſt now quoted, not any Word ſpoken by the Preacher, was that which ſeiz'd my Mind, and let in the Spirit of Bondage upon me.

No ſooner had I look'd this Πρόδρομος or *Forerunner* of the Spirit of Bondage in the Face, comparing it with the Place already mentioned, but I concluded my ſelf a loſt and an undone Man. My Spirit was in ſuch an amazing Fright, and overwhelming Conſternation, to think that I was moſt certainly *Damn'd* to all Intents and Purpoſes; that indeed, I verily thought, all the People in the Place were a Swarm, or a Legion of *Devils*, which God, in revengeful Wrath, had ſent from the bottomleſs Pit, to guard and attend my guilty Soul thither. The Apprehenſions I had of being damn'd, and ſent to Hell, ſo rack'd and tormented my Spirit, that I found my ſelf unable to ſtay, till Sermon was ended. Away I ran out of that Place, to ſhun, as I then thought, thoſe Swarms of Devils, which I ſtrongly conceived were to guard me to Hell. As ſoon as I came to my Lord of *Santry*'s, where I then liv'd, I entred my Chamber, with a ſad and heavy Heart, God knows;

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to my Knees I go with an intent to pray, if ſo be, there might be any Scrap of Hope of my eſcaping being eternaly damn'd. But alas! What Tongue or Pen can relate, the Paſs and Condition I was then at: My Reaſon, my Conſcience, and my very Speech, were as it were plung'd and drown'd in the Gulph of Deſpair; ſo that I could neither utter a Word in Prayer, nor yet conſider what I ſhould do, to relieve my bleeding Soul, in that ſore Diſtreſs. I durſt not abide in my Chamber, fearing to ſee and feel the Devils actually to ſeize me. To the Miniſter of the Pariſh I went, from whoſe Hands I received the Sacarment but the Day before, not knowing but that he might adminiſter ſome kind of Relief, to one in my Condition. He obſerving the Gaſtlineſs of my Looks, and taking Notice that ſomewhat ailed me, asked me how I did? To which I could not reply. He preſſing to know what the Matter was, I at length, in a very abrupt and broken Manner, told him, That I was full of the Apprehenſions and Fears, that I was a damn'd Man; and that there was no Hopes of Mercy for ſuch a one as I was.

The Miniſter ſomewhat ſurprized at ſo ſudden and ſo great a Change, ſince, but the Day before, he began to examine what great and heinous Sins, one of my Age, and one in ſo encouraging Circumſtances, as I was in, could be guilty of, which ſhould occaſion ſuch ſad Deſpair; He mentioned ſome Texts of Scripture, thereby hoping to have given ſome Relief to my weary gaſping Soul, but all in vain, God's Time of Healing me being not yet come. And finding by my frequent coming to him, for Eaſe and Comfort, to how little Purpoſe he had laboured with me, he at length adviſed me

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to ride into the Country, to visit my Father and other Relations; and by that means, as also by exercising my self, with such Exercise as I formerly delighted in, as Shooting with the Gun, and Angling, to divert my melancholy Thoughts. This I was glad to hear of, my own Inclinations leading so strongly to it; in order to the effecting of which, I addressed my self to my Lord's House-Keeper, entreating her to acquaint my Lord, that in regard of some present Indisposition, under which I laboured, and in order to my Health, I had not only an Inclination, but was advised to visit my Father in the Country: In order whereto, I thought it convenient to acquaint his Lordship therewith, to the end I might obtain, not only his Lordship's free Consent, but also the Liberty of a Horse, to perform my intended Journey. The House-keeper no sooner delivered my Request to my Lord, but my Lord commands her to call me up into his Chamber. Assoon as I received the Command, I fell immediately into a great Sweat, and sore Trembling; up I went, and being entred into the Chamber, my Lord locks the Chamber-door, and laying his Hat on a Cabinet, sits down in his Chair, and with an earnest and piercing Eye, looks on a pretty while before he speaks, I all the while sweating and quaking. At length my Lord begins with, James, *What ails you? What is the Matter? I hear you go privately to Ministers. There is somewhat ails you. What is it?* I perceiving by my Lord's Discourse, that the Minister of the Parish had acquainted my Lord with my Case, I found myself far more uneasy than before, my Sweat and Tremblings of Soul encreasing upon me; my Lord continued querying, *What ails you*, James; *tell me*

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what is the Matter? I was ſo overwhelm'd in my Spirit, that my Speech was ſwallowed up, as *Job* ſaith, *Job* 6. 3. But my Lord not letting me alone, but, with earneſt Importunities, preſſing to know what I ailed, I at length, as a poor condemn'd Caitiff, hanging by a twine Thread over Hell's Mouth, roared out, as if my Bowels had burſt out of my Body, crying with great and unutterable Groans and Tears, My good Lord, dear my Lord, I am afraid, I am an undone Creature, I am a damn'd Man; there is no Mercy for me. My Lord perceiving by my Looks and Speech, that I was in good earneſt wounded, with Tears in his Eyes, and with the greateſt Concernedneſs for me, began to play the ſpiritual Phyſician, asking me, with great Earneſtneſs, What groſs and crying Sins, as Adultery, Murder, and the like, could one of my Years be guilty of, as to occaſion my falling into Deſpair of Mercy. And, ſaid my Lord, admit you were guilty of ſuch, and greater Abominations, what Reaſon have you for Deſpair? you muſt know that Jeſus Chriſt the Son of God came into the World, not to lay a Load on you, but to take your Load off you, quoting *Mat.* 11. 29. *Come unto me all ye that are weary and heavy laden, and I will give you Reſt.*

With many other Texts of Scriptures, and comfortable Expreſſions, he laboured to relieve and eaſe my burdened and ſinking Soul; but all in vain, God's Time of curing my deep and deſperate Wound being not come. As touching my Purpoſe of going into the Country, my Lord told me, I might uſe my Freedom, but that his Judgment and Advice was, that it were better for me ſtay, than to go into the Country; and that becauſe of the great Diſad-

vantage, which by going, would accrue to me in my Studies. My Lord having declared his Judgment, what had been beſt for me to do, I told his Lordſhip I was reſolved to take his Advice, whatever came of me: And accordingly I did.

My Sore continually ran Day and Night, and ceaſed not: Yea, my Soul refuſed to be comforted, according to that of the Pſalmiſt in the like Caſe, *Pſal.* 77. 2. *In the Day of my Trouble I ſought the Lord; my Sore ran in the Night, and ceaſed not: My Soul refuſed to be comforted.*

I ſeemed to follow and ply my Studies, for Faſhion's Sake, and for Fear my Lord and my Father ſhould ſuſpect that I loved Idleneſs, rather than any Love I had thereto, or Hopes that ever it would turn to any Account for Good to my ſelf or others.

When at any Time I looked into a Book, inſtead of heeding, or minding what was in the Book, the Eye of my gnawing guilty Conſcience was fixed on the many Sins I had committed againſt God, inſomuch, that all the Sins of my Youth were in all their black and aggravating Circumſtances, laid and held before me as a Looking-glaſs, to ſhew me what a monſtrous Sinner I was, according to that of *David*, *Pſal.* 51. 3. *For I acknowledge my Trangreſſions, and my Sin is ever before me.*

Endleſs were the Toſſings and Rowlings of my weary Soul, from one ſad Confuſion and deſpairing Thought to another. Innumerable almoſt were the ſorry Prayers (ſuch as they were) and other Duties, which I daily performed, to keep and relieve my deſpairing Soul with; but all in vain; which cauſed me to conclude, that I had been much wanting in the Trade of Works, and that, had I not

not been ſo, I might have been acquainted with Peace and Comfort before now. To the Trade of doing I again addreſt my ſelf, reſolving not to omit, or leave undone any Thing which I underſtood, by reading or hearing, to be Matter of Duty; Praying (underſtand by the Book, for I knew no better) Reading, Faſting, and attending the moſt lively Preachers, frequenting Sacraments, giving Alms to the Poor of what Money my Lord, and other Relations handed out to me. That Place in *Dan.* 4. 7. was oft in my Thoughts, according to which I gave away whatever I got: Yea, ſo addicted to relieve the Poor and Needy was I, that I would give away my very Apparel, when I had no Money: And all this from a Phariſaical and ſuperſtitious Conceit, that by thoſe Acts of Duty and Service, I ſhould recompence God for thoſe Sins which, like a Mill-ſtone on the Back of a Man, were ſinking my Soul into the Gulph of Deſparation.

I did abound more and more in Strict and Circumſpect Walking, according to *Do and Live*, the Condition and Tenure of the firſt Covenant of Works, under which I was Labouring for Life: The more I wrought at the Trade of Duty, the farther I found my ſelf from Peace; which did cauſe me to conclude, that my Caſe was certainly deſperate, and that it was peculiarly my own; and that none that belong'd to God, was ever in ſuch a Condition, as I found my ſelf to be in.

I then renewed my old practice, of going to Miniſters; acquainting them, with the deplorable, and wretched State and Condition I was in; and earneſtly begg'd their Advice and Counſel, what one in my ſad Circumſtances had beſt to do, in order, if it were poſſible, to eſcape Eternal Damnation? Oh!

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that killing Word *Damnation*! When ever I Heard Read, or thought of it, how did it Rack and Torment my Spirit? As fearing it would be my Portion for ever.

As the Principle from which I Acted, in order to Healing, and Cure, was, Do and Live; So those Spiritual Physicians, to whom I Addrest my self, for Counsel and Comfort, in this Despair of Soul, being as ignorant in the Mistery of the New Birth, as ever was *Nicodemus*, *Joh.* 3. 4. They put me on doing those Duties, in and about which, I had Laboured before, even to Weariness. The Names of those Dignitaries of the Church to whom I Applied my self, together with what their Sayings were, are too Tedious to Relate; and therefore, I here pass them by: Only I think fit to Acquaint the Reader with the great and superlative Ingenuity, and dexterous Skilfulness, in healing a Sin-sick Soul, which one of them, above the rest had attain'd to, to his Everlasting Fame be it spoken, The Thing is thus:

After I had acquainted the Bishop, for of no lower a Degree was he, with the sad and lamentable Condition, my Soul was in, but he forthwith exhorts me, to get a Book, stil'd, *The whole Duty of Man*, and when I had got it, I should come to him for further Instructions. The Book I forthwith procured, and to his Lord-Bishop I repair'd, who finding that I had got the Book, takes it out of my Hand, and turning to a Prayer appointed for one of the Nights in the Week, with great Earnestness charged me, that when I was ready to go to Bed, that I should be sure to kneel down by my Bed-side, and say that Prayer; the which was done according to his Lordship's Directions. But to how

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great Purpoſe, I leave the Judicious, and Experienced Chriſtian to Judge.

Having thus applied my ſelf to ſeven or eight of the Ableſt, and moſt Fam'd of the Fathers and Dignitaries of the Church of *England* then in *Dublin*, and finding by woful and ſad Experience, how little they underſtood my Caſe, and how vaſtly ſhort they prov'd in helping me, in my Extremity, I concluded my Caſe to be altogether deſperate and hopeleſs.

It is not to be told by Tongue or Pen, what Soul-Conflicts and Agonies accompanied me wherever I went, and whatever I ſet about, inſomuch that they became frequent and familiar to me, in the very Night Viſions. The Devil, Hell, Damnation, with the manner how the wicked are handled in Hell, were Things very often preſented to my Fancy, in thoſe ſhort and Tormenting Slumbers whereinto I fell. Yea, I have ſometimes Dreamt, that I have ſeen, and felt my ſelf in Hell, among the Damned, tumbling and ſinking down deeper and deeper, feeling no Bottom: Which hath occaſioned me often to think of *Job*'s Caſe, of which he bitterly complains. *Job* 7. 14. *Then thou ſcareſt me with Dreams, and terrifieſt me with Viſions.*

As it was with *Job*, ſo it was with me, when I had been even ſpent with the Conflicts and Temptations of the Day. I thought ſometimes, and hoped at leaſt, that my Bed and Sleep would ſomething eaſe and leſſen my Pain, and inward Horror of Mind. But wo, and alas! I was never wearier of the Fatigue of the Day, than I was of the reſtleſs Toſſings of the Night; And that becauſe, of thoſe Dreams and Viſions, which did as it were, realize the things themſelves to my Mind. The Conſternation into which thoſe Soul-afflicting Viſions did

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put me, did often ſtartle me out of my Sleep, and cauſed in me reſtleſs Longings for Day-light; and that becauſe I could not employ my Thoughts about any Thing, but what had a Tendancy to augment my Deſpair and Miſery. My Thoughts running out and fixing on the Sins of my Youth, finding how many and black they were, calling to Mind how many Advances I had formerly made in the Way of ſtrict and zealous Religion and what Methods and Ways I had uſed, to get Healing and Comfort; and all in vain and to no Purpoſe. And that becauſe, as I concluded, God had given me up to be a Prey to the Enemy. Sometimes in the Night when I could not Sleep, I heard Dogs howl, and cry pitiouſly, in the cold Weather; this I apprehended was a lively repreſenting to the Ear, the Skreeks and Roarings of the damned in Hell. Thus are they, in thoſe Eternal Flames, and ſo ſhall I, e're long. Oh! That I could but ſee one Glimpſe of the morning Light! But wo is me, deſerted and forſaken of God, I ſhall be with the Damned, in that Place of Torment, before Morning. I ſhall never ſee Light. Well, when, contrary to my fooliſh and wicked Thoughts and Expectations, I had lived to ſee the Morning Light, I would then begin to Reaſon and Query with my ſelf, what I had ſo earneſtly deſired the Day for? My Day of Grace is certainly paſt and gone; there is no Mercy in ſtore, for ſuch a one as I am; All the Helps and Means of Grace, which have had a Bleſſing attending them, for ſpecial Good to others, are attended with a Curſe to me; I am a Reprobate; in vain it is to Pray any more, or ſpend any more Time in the Duties of Religion; I have had ſad Experience of that. Under this Weight would I

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ly in my Bed, concluding it altogether in vain, to ariſe to engage in any Duty. This Temptation ſo far prevailed, that I did, for a Time, refrain Prayer, and neglected other Duties of Religion. From my concluding, that I belonged not to God, I found my ſelf like a dead Log, as if I had neither Life, nor Soul left in me. I expected certainly, every Hour, nay, each Minute, nay, every Breath I fetch'd, to be hurried away, into the Place and Company of the damned; which cauſed in me, ſuch Amazement and unuſual Horror, that I would creep like a condemned Malefactor, into the Chimny Corner, among the Company, there reſolving to ſtay, while any ſtay'd there; On purpoſe to avoid and ſhun thoſe damned Spirits, whom I expected, every Twinkling of an Eye, to ſee.

Among my ſad and deſpairing Thoughts, concerning the Ineffectualneſs of all Means, and Duties, to do me good, there did come into my Thoughts, a Paſſage which I had read in ſome Author, whoſe Name I have forgot, it was this, *viz. That there are different Degrees of Torment, among the damned in Hell.* This Thing I fix'd my Thoughts on ſo long, till I did hence infer and conclude, that ſeeing there are different Degrees of Torment among the Damned in Hell, and that the Damneds exceeding each other in the degrees of Sin, muſt neceſſarily be the Ground and Foundation of ſuch a Difference, I concluded that the leſs Sin I committed, the leſs would be my Torment in Hell. Now every Omiſſion of Duty, think I, as well as doing what is poſitively forbidden in the Moral Law, is a ſin againſt God; and therefore, to make my Chain the lighter in Hell, I am reſolv'd againſt all known Sin. And accordingly, I fell to Work again, perceiving

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in my ſelf, no other Motive or Inducement hereto, but meerly expecting, and hoping, that by this Means, my being in Hell, would be made more tolerable and eaſie, than that of other Reprobates. By this very Thing, it will eaſily be underſtood, how near I was to final Deſpair, in my own Thoughts and Apprehenſions.

But among all the Combats, and Conflicts, I met with in the Time of my Bondage, none more vaekt and tormented my Spirit, than thoſe hideous and abominable Thoughts, which by the Devil were like fiery and poiſoned Arrows injected into my my Mind, ſometimes againſt the holy Scriptures, as that they were not the Word of God, but the cunning and politick Inventions of Men, deviſed and contrived by ſome, to aw, and keep others in Subjection. This Temptation cauſed no ſmall Anguiſh, and Perturbation in my Mind, but did not continue long; for, though ſad and deſperate I thought my Caſe to be, I was enabled to conſider, what a mighty Power went along with the Scriptures, in diſcovering my moſt ſecret Corruptions, and putting my Conſcience and Spirit into ſuch fear, of what would enſue, in Caſe I did not confeſs and forſake them. This very Conſideration, *viz.* That the Word, which diſcovered to me my vain and ſinful Thoughts, and condemn'd the ill Life I had led, and that laid me under ſuch captivating Horror and Fear, for the ſame, muſt needs be the Word of an Infinite, All-knowing, and powerful God; did foil and repel that Temptation.

No ſooner had the firſt Temptation been over, but a ſecond immediatelly enſues; which was, That there there is no ſuch Thing as a God, in Nature; and that Mens believing and profeſſing the Being of

of a God, was more from Uſe of Cuſtom, and from the ſtrong Workings of Fancy, than from any real Truth, grounded on ſenſible Experience.

Oh! The ſad Concluſion this Temptation gave to the Powers of Nature. I was ſo ſtrangely influenced by it, that I ſolemnly profeſs, I felt my ſelf ſinking and juſt tottering, to fall off my Feet: All over in a Muck-Sweat, with a ſtrange Shivering and Trembling, in all the Powers, and Parts of Soul and Body. But making to a Window looking into a pleaſant Garden, I leaned on the Window with my Elbows, and ſo bore up my Body from falling, which otherwiſe had undoubtedly ſunk down under its preſent Load and Weight, occaſioned by that Temptation. Remaining for ſome little ſpace, in a horrible Trembling, and amazing Conſternation of Spirit, I looking out into the Garden, began to conſider, and Reaſon with my ſelf, thus, How came theſe Trees to grow thus orderly in this Place? Who reared or built theſe Sumptuous Buildings? Surely, not themſelves: Why then, think I, if not themſelves, then, of Neceſſity, they muſt ſpring from ſome Cauſe Higher and more Noble than themſelves, *viz.* Man. Then from the Conſideration of the Trees, and the Buildings, I began to exerciſe my Thoughts about Man, and other living Creatures, thinking thus: And how came Man, and theſe other living Creatures, to have a Being; ſurely, think I, they could neither form nor quicken themſelves; and if ſo, then of Neceſſity, there muſt be ſome Cauſe of their Being and Living, which is Higher and more excellent than they; which can, thinks my Reaſon, be no other but an infinitely glorious God. And this, ſaid Reaſon in me, might be evinced;

not only by conſidering the Particulars already mentioned; but, by conſidering the Frame of the World, and the ſtrange Preſervation of all Things therein; and the wonderful Government of the ſecond Cauſes, wherewith the World abounds.

Theſe, and ſundry others of the like Arguments, proved ſo ſtrong, and nervous, to convince me, that of neceſſity there muſt be a God, that that Temtation vaniſhed.

The Devil perceiving himſelf foil'd in this Attempt, he ſets furiouſly on me with Blaſphemous Thoughts, repreſenting God in ſuch vile Shapes, and hideous and baſe Ideas, to my Mind, that, were I to undergo the utmoſt of Miſery that Creatures are capable of inflicting, or I capable of ſuffering, I do humbly hope, in Chriſt's Strength, I ſhould unſpeakably chooſe rather to be rack'd to Death, than but once to name them; ſo vile, hideous, and horrible were they; Proceeding rather from the enraged and revengeful Malice of the Devil againſt the Majeſty of God, than from the Corruption, and Pravity of Nature. Theſe Things I do but glance or touch at, not from any Delight I take in the Remembrance of them, but rather for the Relief of ſome poor tempted deſpairing Soul, who, probably, may be conflicting with the ſame Fiery Aſſaults, concluding within themſelves, as I often did, that none belonging to God could ever be poſſeſs'd, with ſuch black and diſmal Thoughts. Oh! the Gaſtlineſs and fearful Tremblings, Oh! the Sweats and Wearineſs of my very Life, which theſe Satanical Injections cauſed in me; a ſure and convincing Argument, they were immediately from the Devil, and none elſe; The Sins

flowing

flowing from the Pravity of Nature, being commonly rather pleaſing and delightful, than amazing and terrifying to Nature.

In this ſad Condition I continued ſo long, till my very Animal Spirits were even drunk up, and the radical Moiſture of my Body waſted by that burning Inflamation which I ſenſibly felt invade and poſſeſs my Body. The pitiful and deplorable State I was in, both in reſpect of my Soul, which I found was invaded by the Terrors of God, for the Breach of his Royal Law, and, as I verily concluded, given up to Satan, by God, in a judicial Way, to be poſſeſs'd by him; As alſo, in reſpect of my Body, in which the ſad Symptoms of my approaching Doom did, as I verily thought, hourly appear; ſuch as the growing and encreaſing of that burning Inflamation already mentioned; Decay of my Sight, which neceſſitated the uſe of Spectacles, at the Age of 25 Years; The loſs of my Smelling, and Taſting, for about three Months, with a great Decay of my Hearing: So gaſtly a Sight was I to behold, that I became a Spectacle of Wonderment to all the Family, where I lived; ſome concluding, that I was Starved, by my frequent Faſtings; others verily concluding, that Spirits haunted me; which cauſed in me ſuch gaſtly Looks, and cauſed my Body to bend and bow towards Crookedneſs; ſo heavy and inſupportable was the Load I lay under.

CHAP. IV.

Discovering how the Spirit of Adoption succeded the Spirit of Bondage; And what glorious Effects ensued thereupon.

THE last Day of my Bondage State, when I look'd for nothing but a going down to the nethermost Hell, in the unconceivable Horror and amazing Consternation of my Spirit, there was a Place of Scripture which run in my Thoughts, from Morning to Bed-time; The place of Scripture was, *Esa.* 43. 25. *I, even I, am he, that blotteth out thy Transgressions, for mine own Sake; and will not remember thy Sins.*

This Scripture got such hold of my Mind and Thoughts, that, albeit I no more understood the Sense or Meaning of the Spirit of God in it, or how it came in to my Mind that Day, than a Pagan, that never knew any thing of the true God, I could not possibly keep my Thoughts fixt on any Thing, all the Day, but on that very Scripture, rolling and tumbling the bare Words in my Thoughts incessantly, thus, *I, even I, am he, that blotteth out thy Transgressions, for mine own Sake; and will not remember thy Sins, I, even I, am he, that blotteth out thy Transgressions, for mine own Sake; and will not remember thy Sins.* And so all the Day till Bed Time. I was somewhat astonished at the Change, which I found in my self, in reference to my Thoughts about the Scriptures; for, whereas before, during the State of my Spiritual Bondage, which was between three and four Years, I could think

think of no Scriptures, but ſuch as treated of Damnation, of Falling away, and of Sinning againſt the Holy Ghoſt, always applying the ſame to my ſelf, deſperately concluding, that my own Doom was in thoſe terrible Scriptures ſet forth and diſcovered; I, that Day, forgot thoſe terrifying Scriptures, and could, as I ſaid, think of nothing but that Place in *Eſa.* 43. 25. abovementioned; And that without the leaſt Apprehenſion what the Senſe of the Spirit, in theſe Words, ſhould be; or how, or wherefore that Scripture ſhould make ſuch a forcible Entry on my Mind and Thoughts, as to eject and baniſh from my Thoughts and Remembrance, the other terrible Scriptures, by the wrong Application of which, my State and Condition became, as to my own Senſe and Thoughts, equal to that of the Damned.

At Night after my Lord had ſupped, and while the inferior of the Family were actualy at Supper, I ſtole my Opportunity, Reſolving, in my ſelf, that none ſhould know where I was, or ſuſpect what I was about; up Stairs I got, without a Candle, the Night being Moon-ſhine, I was all of a Sweat, and ſtrange Horror fell on me, occaſioned by the Conceit, and Apprehenſion I had, that the Devil accompanied me, as a Man, up Stairs, whoſe Steppings along with mine, I ſtrongly imagined I heard, which cauſed me to keep my Eyes cloſed, for fear I ſhould ſee the Devil in a viſible Shape. While I was unlocking the Chamber Door, I found the Horror and Fright, under which I laboured, greatly to encreaſe, the Devil ſuggeſting, that he would either pull me back from entring in to the Chamber, or elſe that he would enter along with me, to hinder or diſtract me in

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my intended Devotion. All this while the Place of Scripture abovementioned ran ſtill in my Thoughts, as before. Being entred into my Chamber, all in a Sweat, and unuſual Conſternation of Spirit, I ſtood before the Bed-ſide, where I uſed to kneel, in Praying, and with my Eyes cloſed, as I was taking my ſelf to Task, and endeavouring to Recollect my Memory, where I had been all that Day? With what Company I had Convers'd? What Duties I had, knowingly, omitted? And what Immoralities I had any way conſented to? All on a ſudden, I found the Eyes of my underſtanding ſo clearly Enlightned, that I was enabled to know and underſtand the Meaning of that Place of Scripture, which run all that Day in my Thoughts. A Scripture than which the whole *Book of God* could not afford a more ſuitable Text for the Deſign therein, which was, to debaſe the Creature, and to Extol and to Advance the Grace and Mercy of the Moſt High JEHOVAH, who alone excluding all others, is God over all Bleſſed for evermore.

I was from the Time of my firſt awakening, as abovementioned, poſſeſs'd of an Opinion, that Converſion conſiſted in an external or outward Reformation of the Life, and that it was in the Power of the Creature to effect the ſame; And that by repenting of the bypaſt Follies of Youth, and by a ſtrenuous and zealous Conſtancy, in walking ſtrictly according to the Precepts of the Moral Law, both negatively and poſitively, for the Time to come: I was then under the Predominancy of a legal Spirit, and acting under the Covenant of Works, looking, with the Bond-woman's Children, for Juſtification, and Life Eternal, in the Way of Works; reckoning it the

the only ſure and ſafe Way to expect Salvation, by performing the conditional Covenant of Works, and abounding in ſuch perſonal Qualifications as might render me acceptable to God; of which I have often thought I had as great Meaſure as any He I knew living. I ſhall not inſiſt on the Particulars of thoſe inherent Qualifications, wherein, I am apt to believe, I did match, if not out ſtrip the ſtricteſt Moraliſt I knew, who is yet in his natural State. In ſhort, I was exceeding zealous in the Law, not in the leaſt underſtanding the ſpiritual Meaning thereof, or how miſerably wretched I was, by reaſon of its condemning Sentence againſt, not only my worſt, but alſo againſt my moſt refined Acts of Morality. I did then, as too too many do at this Day of Goſpel Light, *viz.* ſet up the Letter of the Law in Oppoſition to the Spirit of the Law.

But ſo it pleaſed God, that, by his enabling me to underſtand the Mind of his Spirit in that Text, I ſoon became convinced, that I had taken wrong Methods, in order to get from under the Law's Curſe, and to have a ſettled Peace in my ſelf. The Courſe I had taken for relieving my wounded and ſinking Spirit, I perceived to be directly contrary to the Goſpel Way of ſaving loſt Sinners. I was all for Doing and Working; and the more Works I did, the further I found my ſelf from true Peace and Comfort. My chief and only Work, now, was believing in the Son of God, in whom alone that Righteouſneſs is to be found, which reconciles a Sinner to an offended God. From that Text above mentioned, the Covenant of God's free Grace in Chriſt was explained and laid open before the Eyes of my enlightned Underſtanding: The Terms whereof, I found, were as far wide of, or contrary to

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the Way to which the Covenant of Works directs for attaining Life eternal, as the East is from the West, or as Heaven is from Hell.

The Work of the Spirit in discovering Christ to me from that Text, and his drawing me to close with Christ so discovered, was so full of amazing and and astonishing Wonderment, and surprizing Ravishment of Soul, that I am no more able to express or relate the same, than I am able to find out the Dimensions of the Sun, or to give an exact Account of the Number of the Stars.

There was held, as it were, a Court of Enquiry in my Soul. The Holy Ghost, which before was the Spirit of Bondage, wounding and killing me by the terrible Sentence of the Law; he is become the Spirit of Adoption, to consummate a sweet and blessed Marriage between the Lord Jesus Christ, God's only Son by eternal and ineffable Generation, and a poor lost and undone Prodigal, who, as *Adam*'s Child, was born Heir of the Curse, Partaker of a Nature as vile and polluted as Hell itself could make it, and whose Case and Condition, in respect of inward Horror and Despair of Soul, differed but little, at least as I thought and believed, from that of the Damned in Hell.

Six Things this blessed Spirit of Adoption did effect in order to consummate this Match.

First, He discovered and made known to me, who the Lord Jesus, held forth in the Gospel, was; from whence he came, and to what End the Father sent him.

Secondly, He made plain Discoveries to me of Christ's Almightiness to save, and reconcile to God, the worst and most wretched of Sinners; and that the Righteousness which he, as Mediator between

God

God and Sinners, hath wrought, is the alone Righteouſneſs, by which a Sinner is to be ſaved; and that in a Way of believing, though not for believing, that God, for the Sake and Merit of his Son's Obedience to the Law, both active and paſſive, doth frankly and freely pardon and forgive the poor Rebel's Tranſgreſſions committed againſt the moral Law, as if he had never committed them; and accounting the Whole of that Righteouſneſs of Chriſt, both active and paſſive, as truly the Sinner's, as if the Sinner had perſonally performed the ſame himſelf; and that in a Way of free Imputation.

Thirdly, He perſwaded my Heart, That God the Father, againſt whoſe Law I had ſinned, and whoſe Anger and Curſe for the ſame, I feared, was really willing and deſirous that I ſhould be reconciled to himſelf, by the Virtue of his Son's Mediation; and that by my betaking myſelf to him, and caſting my weary and ſinking Soul on him, to be introduced into his Preſence, and by his ſpotleſs Comelineſs put on me, I might be made amiable, and acceptable in his Sight.

Fourthly, He diſcovered to me, and perſwaded my Heart of the full and complete Proviſion made by God, and make known in the Covenant of Grace, for the making completely and eternally happy, thoſe Souls who are, by Chriſt his Son, believed and relied on for Salvation, reconciled to his Majeſty.

In reſpect of theſe and the like Diſcoveries which the Holy Ghoſt makes to the Elect in Effectual Calling, and between that and their arriving at Glory, he is ſtiled the Spirit of Manifeſtation, and of Revelation, 1 *Cor.* 12. 7. *Jo.* 16. 14. *Jo.* 17. 6. *Epheſ.* 1. 17.

Fifthly, He interrogated or queried of my Soul as follows,

1. Art thou become truly and thoroughly ſenſible, and convinced that thou art, by departing from and ſinning againſt God, an undone, miſerable, and guilty Creature, having loſt his bleſſed Image ſtamped on thee, in *Adam* thy natural and federal Head, in the firſt Creation; And being now become obnoxious to God's Curſe, and the Wrath to come, and Partaker of ſuch a ſpiritual Impotency, as renders thee utterly incapable of doing any Thing whereby thou mayſt be delivered out of thy preſent forlorn Condition: Art thou convinced, that this thy Miſery is of thy own bringing upon thee?

Sinner anſwers, "O thou moſt holy, juſt, and "tremenduous God! By the Light now ſprung from "thee, the Fountain of all Light, into my Dungeon-"like Soul, I plainly ſee what a Wretch I am be-"come, no way like what thou at firſt made me in "*Adam*. I am likewiſe fully convinced, that this "my Miſery was brought on me, by my every "way voluntary Defection and Apoſtacy, when in "*Adam*'s Loins, I firſt yielded to the Motion of the "Tempter.

2. Art thou convinced of what the real Deſert and Merit of thy Sinning againſt a holy and righteous God is? What canſt thou ſay againſt God's caſting thee into Hell, for that helliſh Rebellion of thine againſt his holy and righteous Law?

Sinner anſwers, "O thou moſt holy, and ever-"laſtingly righteous God, who canſt not poſſibly "act amiſs in any Thing thou doſt with thy Crea-"tures, I am, by the convincing Power of thy ho-"ly Spirit, made ſenſible, that by my departing "from, and rebelling againſt thy Majeſty, I have

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" forfeited that Right I had, in *Adam*, to all
" Good, Spiritual and Temporal. And ſhouldſt
" thou caſt me into Hell, and aſſign me my Portion
" with the apoſtate Angels, whoſe Conduct and
" wretched Example I followed, when I turned my
" Back on thee, thou art, and wilt for ever be, and
" remain a juſt, a holy, and a moſt righteous God:
" My Miſery is of my own Procurement; and ſo
" far am I from reflecting on thee as unjuſt, ſhouldſt
" thou throw me from thee for ever, that I am a-
" maz'd and aſtoniſhed to think, I ſhould be ſo long
" out of Hell, the Place where I ſometimes even
" long'd to be, to try whether there was any ſpeci-
" fical Difference between the Torments and Miſe-
" ries of that Place, and what I felt in my ſelf,
" while ſhut up in thy Law's Priſon, under the ſharp
" and killing Pedagogy thereof.

3. Haſt thou viewed and taken notice of that Mediator, which I have propoſed and diſcovered to thee, in the Goſpel? Doſt thou think, or, canſt thou be perſwaded, that he can do thy Work for thee, *viz.* Save thee, from Curſe and Wrath to come? And not only ſo, but to reſtore thee, and bring thee back again to the Favour and Fellowſhip of God? Doſt thou ſee in him an adequate, Suitableneſs to anſwer all thy Neceſſities?

Sinner anſwers 'O Lord! My Eyes are ſo in-
'tent and fixed on that Mediator, that I can have
'no Leiſure, or ſpare Time, to look on any other
'Object in Heaven, or Earth; never did, neither
'can Men or Angels, behold or ſee ſuch an Object,
'except himſelf. The Angels, and all the Glory
'of the whole Creation, are but Darkneſs and
'Deformity, when compared to his ſurpaſſing and
'incomparable Amiableneſs and Lovelineſs. Since

'I had the first Glimpse of him, as held forth and 'discovered by thy Divine and Efficacious Mani-'festation, I have forgotten my Misery; and the 'fearful Thoughts of Hell and Damnation are swal-'lowed up, of the Thoughts and Apprehensions I 'have of his Suitableness to answer the necessitous 'Condition of such a Sinner as I am.

4. Hast thou viewed and observed him so as to like him, and choose him for thy Reconciler and Saviour? What sayst thou, Poor Sinner! Wilt thou have him for thine own? 'Tis Personal Propriety in him, that makes the Thoughts and Sight of him Ravishing and Enriching for ever.

Sinner answers, "O Tremendous and astonish-"ing Mystery of Divine Grace, in sending forth "(from the Father and the Son) that Holy Spi-"rit of Promise, that, by his Illuminating Virtue, "and quickning Power, I might have such a sav-"ing Sight of Christ the Saviour, as should both "beget in me a Liking to his Person, and like-"wise cause in me, a burning Desire to be united "and married to him: I am indeed sick of Love "to him, and filled with such Desires after him, "as nothing short of a Mystical Union to his "most Holy and Glorious Person, can satisfy my "thirsting Soul.

5. Art thou willing that this Mediator shall have the whole Honour of Saving thee, by his own Mediatorial Righteousness For, as no Righte-ousness of a meer Creature, can stand before the Bar of God's infinite and incomprehensible Holi-ness, and to abide such a Trial, as to be judged fit and sufficient, to justifie a Sinner before God, seeing that the Righteousness to which such Ho-nour is reserved and assigned, must be the Righte-

ousness

puſneſs of God, and alſo the Righteouſneſs of a ſinleſs Man; ſo this Mediator will become a Saviour to none who will mix, or joyn, any Thing of their own, or other Creatures, with his Immaculate and All-ſufficient Righteouſneſs. The whole and entire Work of Reconciling and ſaving Sinners, is devolved on him alone; He will admit of no Competitor in this Work, to which the Father hath called and anointed him; and the which he himſelf, as Vademony and Surety for God's Elect, hath undertaken to go through and perform. What ſayeſt thou, Sinner? Art thou willing to this?

Sin. Anſwers. "O thou Holy of Holies! I ſee, "and find ſo little Need of joyning any Righteouſ-"neſs of my own, or other Creatures, to the compleat "and perfect Righteouſneſs of this Mediator, that "I am reſolved to look no where elſe for a Righte-"ouſneſs where by to be Juſtified, and Saved. I "am fully convinced, that as he needs no Co-"adjutor, to help him out in this Work of ſaving "Sinners, ſeing he is the Holy and Almighty One "of God, able to ſave to the uttermoſt, ſo I ſee "nothing like a legal Righteouſneſs, which can an-"ſwer the Demand of the ſtrict and righteous Law "of God, either in my ſelf, or any other mere Crea-"ture whatſoever. Whatever therefore is or can "be ſuggeſted or objected by the Devil or carnal "Reaſon, againſt this Righteouſneſs of his, as in-"ſufficient to ſave, I am, by Strength from above, "fixedly reſolved to caſt my weary bleeding Soul "thereon, come Life, come Death.

6. There is a Thing called the *Croſs*, which thou muſt expect, and look to meet with, if thou reſolves to live and reign with Chriſt in Heaven hereafter. Thou muſt look to part with all that in this World

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is near and dear to thee, for his Sake and the Gospel's. Thou must sacrifice thy Reputation and Credit among Men. Thou must become willing to be accounted a Fool, a Madman, a turbulent Fellow, an Enemy to *Cesar*, a Separatist from the Church. Thou must not think or look to be advanced to Worldly Wealth and Honour, if thou tread in those Steps of Christ which leads to the Heavenly Glory. He went to Heaven, Antipodes to this vain World wherein thou art: So must thou, if thou desirest to meet him in Heaven. Thou must expect and look to have all the World set against thee, for thy Witnessing to the Truth, and condemning the Errors and Wickedness of the World. Thou must expect and look to be cast off by Father and all Fleshly Relations, for his, and the Gospel's, sake. Thou wilt, for following Christ, in the Ways of Holiness, be accounted an Hypocrite, a self-conceited and a self-justifying Precisian, and proud Pharisee; and that by the greatest Pharisees of the Times. The Powers of Darkness will all Combine against thee, to Besiege and Fight against thee: Yea; and the very Face of Providence shall seeem to Frown and look Black on thee, to try whither thou wilt stick faithfully to Christ and the Gospel. And, finally, If God call thee to leave all and rather to lay down thy Life, than to leave and lose Christ, thou must Trample them all under thy Feet, preferring Christ before Father, Mother, Brethren, Wife and Children, tho' never so dearly Belov'd, yea, and thy very Life too. What sayst thou to this, Sinner? wilt thou venture on having or taking Christ, on these Terms?

Sin. ans. "For ever Blessed and Holy Lord "God! Thou knowest how hard this Task is for

" for Fleſh and Blood; and not only hard, but
" even impoſible: Yet, conſidering the abſolute
" Neceſſity of the Choice now laid before me,
" and in regard of that Divine Power whereby
" I find my Heart made willing to make Choice
" of Chriſt on the Terms now mentioned, I deſire
" to chooſe and have him, let God do with me,
" and all that is dear to me, what he pleaſeth, ſo
" he give me his Chriſt: I am ſo apprehenſive of
" the Sweet and Soul Enriching Advantages, which
" accompany the Croſs, that I am very unwilling
" to be Exempted from it, if I may have my own
" Choice. I therefore, through the Divine Spirit's
" Gracious Power enabling me hereto, do yield
" my free and full Conſent to this matchleſs Match,
" caſting my ſelf on him, when actually Married
" to him, in a Way of humble Dependance, for
" Strength and Power to Act and Suffer in a Way
" of Duty, whatever becomes his Diſciple and
" Follower. And oh! that God above, with
" Chriſt and the Holy Ghoſt, might ſay Amen to
" it.

Matters being thus Propoſed by the Holy Ghoſt, and I the worſt and moſt unworthy of Sinners to be Saved, being endued with Power from him to cloſe with the Propoſals made, I immediately felt my whole Heart and Soul quickned within me, and drawn out to an effectual Cloſing with Chriſt, in the Offers of the Goſpel; like a Ship ſticking in the Sand, which no Strength or Art of Men can ſet a flot, till the full Spring Tide come, and ſet her a float, carrying her forth into the Broad Ocean. The quickning Virtue of the Holy Ghoſt, and the attracting Power of the Lord Jeſus, drew me to believe in him; my Soul crying out, with a ſilent and

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a ſtill Voice, My Lord and my God; thou art mine, to Save me; and I am thine, to Serve thee. Hereupon I felt, as it were, another Spirit put into me, whereby I was enabled to underſtand and know the Deſign of the great God, in cauſing ſo great a Change to paſs upon me;

The Holy Ghoſt within me, Witneſſing to his own Work, now wrought in my Soul, and Sealing me to the Day of Redemption, in Believing, I felt a Torrent of unſpeakable Joy come from above, flowing in upon me, in ſuch Manner and Meaſure as, I believe, no Saint or Angel in Heaven can ſet forth or expreſs, as I felt it.

Hereupon I fell into an holy Extaſie, and Divine Rapture of unexpreſſible Joy, with theſe Thoughts and Expreſſions within my ſelf:

Oh! What a Change is this which I now ſenſibly feel? A dead Sinner brought to Life again; a Rebel and a Fugitive from God, brought home, and reconciled by the Blood of the Lamb; a Priſoner and a Captive, held ſo long under the killing Terrors of the Law, and unmerciful Uſurpations, and infernal Aſſaults of the Powers of Darkneſs, ſet free, and manumitted by the Deliverer of God's Elect.

An undone forlorn Sinner, ſhut up under the Power of Unbelief, who, a while ſince, would ſhun and fly from God, if he knew how, for Fear of his Frowns, and the Curſe due for the Breach of his Law, now ready to ſhoot himſelf into Heaven, and whimper and cry, like a Child, till he be lodged in the Boſom of God's Love.

Oh

Oh! my Soul! Who could have thought of this! when the Irons of the Law's Severity had pierced thee ſo deeply, and when the Apprehenſions lodged in thee, of thy being a Reprobate, and forſaken of God, deliver'd thee up to Deſperation, the very Portal or Entrance into Hell itſelf? Where am I? What is the Matter? What am I doing? What, ſuch a one as I ſaved? Is it poſſible? Can it be? Am I not under a Satanical Dream or Deluſion? Lord, help me to know if it be a Deluſion, and undeceive me.

Here I was at a Stand for but a little Space; it was occaſioned by my calling to Mind, what a deceitful Enemy the Devil is; and how near he can go in imitating the Spirit of God, in cauſing the Flaſhes of Joy in the Soul of an awakened Sinner; And thinking at the ſame Time, whether mine was not ſo.

The Spirit of Adoption, who began his good and bleſſed Work in my Soul, did not leave me in this Cloud; but by his own elucidating, and Heart-ſearching Virtue and Power, brings to my Thoughts and Conſideration, all the Objections which either Devil or carnal Reaſon could poſſibly make againſt my being ſaved by Chriſt; and by manifeſting the Father's Decree and Purpoſe concerning me in Eternity, and laying open the Nature and Deſign of the Covenant of Grace, and the every Way All-ſufficiency of the Lord Jeſus, to go through with the Work he hath undertaken for me. He fully anſwered all Objections, and confuted the falſe and ſophiſtical Reaſonings brought in by Satan and corrupt Reaſon, againſt my being ſaved. As he moſt powerfully con-

vineed me of Sin, and the Miſery which thereby I brought upon my ſelf; And that when he became a Spirit of Bondage, to fit me for the great Phyſician; ſo likewiſe now he is become a Spirit of Adoption: He as powerfully convinced me of that ſpotleſs and everlaſting Righteouſneſs of the Mediator God-man, by and for which I was juſtified in the Perſon of my Surety, when, at his Reſurrection, God the Father juſtified and acquitted him from all Charge of Sin, whereto he became liable and obnoxious, when he ſtruck Hands with the Father, as a Surety for me, and the reſt of the Elect.

The Twelve Things here following, he particularly aſſured me of, and that as fully and ſenſibly as ever I was ſenſible that I ſaw natural Light or Darkneſs.

1. He aſſured me, That I was one of that Number whom God the Father elected, and choſe to himſelf in Chriſt out of the corrupted Maſs of fallen Mankind, and that before Time began; and that my Name was recorded in Heaven, in the Lamb's Book of Life.

2. He aſſured me, That my Sins and Tranſgreſſions, committed againſt the Law and Majeſty of Heaven, were all laid to the Score of Chriſt, by God the Father; and by him, as my Vademony and Surety, born and ſatisfied for.

3. He aſſured me, That the Debt which I had contracted, both in *Adam* my natural and federal Head, and in my own Perſon, was fully paid, and actually diſcharged by my Sponſor and Surety Chriſt, by his obeying and keeping the Law perfectly for me, and his bearing and undergoing, in my Nature, the Curſe and Wrath of God, to which by Sin I became obnoxious.

4. He

4. He assured me, That God the Father is fully satisfied with that Obedience, active and passive, of his own Son; and that it is for the Worth and Merit of that Obedience, that God justifies and accepts, as pleasing to him, both me and the rest of his Elect, for whom alone that Obedience was performed.

5. He assured me, That all my Sins, how many and great soever, are frankly and freely forgiven and pardoned, as if they had never been commited; and that not for any Act done by me, whether believing on Christ, or repenting for Sin, nor yet for the Sorrows and Miseries I underwent, while under the Spirit of Bondage, or for any Service to which I should be called, while in a militant State; but for his own Name and Glory Sake, and on the Account of what his Son, my Mediator and Surety, had done and suffered in my Behalf.

6. He assured me, That God the Father loved me, with a real and an endeared Love, before I was called out of a State of Nature; and that the Reason why he handled me so roughly by the Spirit of Bondage, was not because he hated me, as the Devil and carnal Reason suggested, or that he might in any Measure satisfy his vindictive Justice for my Sins, that being done long before I had a personal Being; but that he might make me the more sensible how hateful Sin is to him, being so contrary to his pure, spotless, and blessed Nature, and so repugnant and contradictory to his holy, just, and most righteous Law; as also, so destructive to his Elect, whom he so dearly loves: Also, that I might know and become for ever sensible how unspeakably wretched and deplorable that State and Condition is, into which, by Sin, Man hath brought himself, and

out of which no created Power could possibly Save and Deliver him; That I might for ever, hate and lothe Sin, as the worst of Evils, and become for ever sensible of the Greatness, Goodness, Love, Mercy, Wisdom, and the unconceiveable and Infinite All-sufficiency of the Glorious and Tremenduous Jehovah, Father, Son, and Blessed Spirit, who himself, without the Counsel or Help of Creatures, hath contrived and found out such a Way of Restoring to his lost Favour, his Elect and Chosen in Christ, as neither they themselves nor the Angels could ever think of. And finally, that by his so sharply handling me, Way may be made, into my Soul, for the Manifestation of his Great and inexpressible Love wherewith he loves me, in Christ, to enter and make its Abode for ever; And that from the Experience I have now gotten, both by God's Wounding me by the Spirit of Bondage, and his healing and comforting me by the Spirit of Adoption, I might be fitted to speak Experimentally, both to the terrifying and awakning Secure and Presumptuous Sinners, as also to heal and comfort Instrumentaly poor wounded and bleeding Sinners, when sinking into those Depths of Despondency and Despair, out of which the Outstreched Arm of God's Grace and Almightiness hath delivered and rescued poor Sinful Nothing me.

7. He assured me, That I am now in a Justified, Sanctified and Adopted State; The lost Image of God being, by his Sanctifying Operation, Recovered in my Soul in Measure.

8. He assured me, That I shall be made to persevere, and hold out in a State of Grace, and that I shall be continued in the Love and Favour of God for ever and

and ever, in Despight of all that the Powers of Darkness can contrive or act against me.

9. He assured me, That the Eye of divine Providence should be everlastingly fixed on me, and the Right Hand of God's Righteousness everlastingly kept under me, for my Security from being in Danger, at any Time, of finally miscarrying or perishing.

10. He assured me, That the very indwelling Corruption in my Nature, and whatever Falls or Miscarriages, which should at any Time be occasioned thereby, in my Life and Conversation, should, with all the Afflictions attending me for the said Miscarriages, most certainly and infallibly work for my eternal Good and Welfare, whatever I my self or others should judge to the contrary.

11. He assured me, That I should meet with great Opposition, and Tribulation, in the World; but that all mine Enemies, should find, they laboured in vain: For, that God was on my side, to take my Part against them; And who will, most certainly, crown all my Straits and Troubles with a happy Success.

12. He assured me, That God's special Presence should be so with me, (in every Change of Condition in this World) as that nothing should harm or spoil me; Yea, that Death it self, the last Enemy of Nature, should neither Terrify nor Hurt me, the Mortal Sting thereof being, by the Death of my Redeemer, unstung, and divested of its Power to harm me, or any of Christ's redeemed Ones.

These Particulars discovered, and set Home, (by the Holy Ghost) on my Trembling, Panting Soul, He Working me, Powerfully, to a believing each particular, with Application to my self, I was im-

immediately ſurprized with a more aſtoniſhing and overcoming Rapture of inexpreſſible Joy than before. I had clear Manifeſtations of the Love of God to me in Particular, and of the great Things done, and prepared for me, to make me everlaſtingly happy, in the beholding and enjoying himſelf, as my God, and my Father, and Portion, in Chriſt, for ever; According to the unconditionate free Covenant, of his own Grace, made and eſtabliſhed in, and with Chriſt his Son, in the behalf of me, and the reſt of his Elect.

No ſooner did I look up to God, and behold his reconciled Face ſmile on me, in the Face of Jeſus his Son, but I felt ſuch inward Soul inebriating Joy, as, I verily thought, would cauſe my very Soul to fly out of my Body, and my Body to burſt in ſunder. The Hardneſs of my Heart, under which I laboured all the Time of my Bondage State, and which I ſenſibly felt to grow and encreaſe, as I called to Remembrance the many Follies of Youth, and the holy Law of God, whereof thoſe Follies were ſo many Breaches, each Folly deſerving, if it poſſible, a Thouſand Damnations, was melted and thawn, like a Lump of Ice before the warm Sun, by the Senſe and Perception I had of the Love of God vouchſafed to ſuch a baſe and deformed Sinner as, God knows, I was, and ſtill am. I felt the ſervile and mercernary Frame and Diſpoſition of my Spirit take Wing, and that filial Child-like Frame and Diſpoſition of Spirit, which is ſuited to a Goſpel Diſpenſation, ſucceed in its Room: And looking up to Heaven, with the Tears flowing from me ſo extremely faſt, that I heard them drop, Drop upon Drop, on the Floor where I ſtood, continuing ſo long, that I ſenſibly felt my Cheeks to burn and

ſcald

ſeald me; my Soul, in a ſtrange Extaſy, running over thoſe Particulars which the Holy Ghoſt had aſſured me of. Here's the ſecond Rapture of Joy.

What Joy like to this I now feel? Who can poſſibly relate or expreſs it? What! Hath God elected me, even me, ſinful and vile me? And hath he done it before Time, and notwithſtanding he perfectly knew what I ſhould prove in Time? Oh! Wonderful Love! Why me, Lord? Why me, and not one of the Reprobates in Hell, who never ſinned againſt thee to that Degree that I have?

And hath God laid mine Iniquities, even all my Iniquities, on the Back of Chriſt, and charged them to his Score as my Surety? Oh! amazing Myſtery of Divine Love and Grace: Who is able to know whether the Father or the Son loves me moſt? the Father, in laying my Sins on his own and only Son, tho' innocent and harmleſs, or the Son, in condeſcending to bear them as his own Sins? And, are all thoſe Sins of mine diſcharged, and ſatisfied for, by the active and paſſive Obedience of Chriſt my Surety, who hath kept the Law for me? Oh! Wonderful Condeſcenſion, both of Father and Son!

Is it ſo, as I feel it is, that God the Father is fully ſatisfied with that his Son's Obedience, and that I am now juſtified in his Sight by the Virtue thereof? Oh, my Soul! What Cauſe haſt thou to rejoice and adore God for ever?

And

And was the Love of God ſet on me, ev
when in a State of Unregeneracy? Who but
mercenary Legaliſt will not be hence convinced
the Orthodoxy and Soundneſs of that Diſtinctio
which differenceth between the Perſon of an ele
Sinner, and the ſinful Pravity of Nature whic
cleaves to him? Surely, my Soul! if God had reall
hated thee, and had he been wroth with thee,
he is with all the wicked Reprobates who have n
Share in the Redemption of his Son, even then
when thou waſt uncalled, he might have ſent th
to Hell; Who could have hindred him? An
were the Reaſons wherefore he handled thee
roughly by the Spirit of Bondage, as have been di
covered by the Holy Ghoſt; and not becauſe h
hated thee, or any way deſign'd to ſatisfie his vin
dictive Juſtice for thy Sins? What Cauſe haſt th
to reflect on, and abhor thy ſelf, for all thy ha
Thoughts, and unbecoming Apprehenſions, whic
were lodged in thee, of God, and his Dealing wit
thee?

And is it certain, as moſt certainly it is, ſein
God cannot lie, that I, poor ſinful I, ſhall b
made to perſevere, and hold out in a State
Grace, and continue in God's Favour for eve
Oh! What unſpeakable Cauſe haſt thou to ador
love, and praiſe Jehovah to all Eternity? An
what little Reaſon haſt thou to be diſcouraged,
think of what the Powers of Darkneſs can do to hin
der thy Perſeverance?

An

And will the Eye of Divine Providence be on me, and the Right Hand of God's Righteouſneſs keep under me, to ſecure me for ever from finally miſcarrying or periſhing?

How great Encouragement is this to thee, my Soul, to have the Eye of Faith and Hope dependingly fixt on the Faithfulneſs and Almightineſs of God, ſeeing the End, and the Means, are ever inſeparable?

And hath God, that cannot lie, promiſed and engaged, That the very Being of indwelling Corruption, with all the Out-breaking thereof in my Converſation, as alſo the many Afflictions attending the ſame, ſhall infallibly work for my eternal Good? What Reaſon have I to cry out, and ſay with Aſtoniſhment of Soul, Who is a God like unto thee, who pardoneſt Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of thine Heritage? who out of Darkneſs produceſt Light, and out of the greateſt Evil, canſt bring the greateſt Good.

And is it ſo, That, notwithſtanding the many and great Oppoſitions and Tribulations I am to meet with in the World, I ſhall, through Chriſt accompanying and ſtrengthening me, be brought through them, and made a complete Conqueror in the End? How greatly zealous ought I to be in loving and lauding the true and loving God, Father, Son, and Holy Ghoſt, whoſe tremendous and glorious Name is infinitely tranſcending all Praiſes which Saints or Angels are capable of giving?

And seeing that from henceforth, till I come t Heaven, the special Providence of God will b with me, in every Change of Condition, so as no thing shall be able to do me Harm, What unspeak able Cause have I to fear, with a reverential, ho ly, and filial Fear, the glorious Name, and infinit Majesty of the great God? And how unbecomin me, for whom God hath done so many and wonder ful Things, will it be, to fear either Devils, or Men who set themselves against God and his Son's In terest? O my Soul! rejoice now in God, who becomie thy Salvation; and fear nothing but wha may any way grieve his holy and tender Spirit.

Marvellous and unutterable were those Manifesta tations of God's Love let out upon me his poor no thing Creature, in that Moment of his Spirit's sea ing me in believing; and by the Sense whereo the Holy Ghost fill'd up those Valleys and Bottom in my Soul and Conscience, occasioned by the shar and terrible Workings of the Spirit of Bondag And as the Manifestations but now mentioned, we in themselves marvellous and astonishing, so were a so the sensible Effects they produced in me, wonde ful and ravishing.

Those Effects I reduce, for Order's Sake, to Si Heads.

First, The Horror and Guilt of my Conscien was gone, which was succeeded by the Answer o a good Conscience towards God, which did in wardly suggest and dictate to me, That my Stat and Condition God-ward, is truly safe, and mo happy.

Second

Secondly, The Spiritual Vail which covered my Heart and Mind, and which kept me from seeing into the Mystery of the Gospel, was taken off, like Scales or a Web off the Eyes of a blind Man. Whereon I was enabled to see and behold who and what Jesus, held forth in the Gospel, is to me.

Thirdly, The affrighting Distractions, and overwhelming Hurricanes of my despairing Soul, occasioned by my continual Expectation of being sent to Hell, were turned into an unexpected and Soul-surprizing Calm, and sedate Frame of Spirit.

Fourthly, The Spirit of slavish Fear, which, on every Occasion, tormented and rackt me, vanish'd; and the Spirit of Power, of Love, and of a sound Mind was given me.

Fifthly, The Joy and Comforts of the Holy Ghost were communicated to me, in such a Manner and Measure, as unspeakably passeth my frail Capacity to tell forth or express; which occasioned me to call to mind my former Wondering, and Musing, while going on in the Way of my ignorant andblind Zeal, in serving God, before the Spirit of Bondage visited me, to think what the Joy of the Holy Ghost should mean. Whenever I did read of the Joy of the Holy Ghost, or did hear any Mention thereof; Joy of the Holy Ghost, think I, Lord, What is that? What is the Meaning of it? I cannot tell, or apprehend what this Joy of the Holy Ghost should be?

Sixthly, The Spirit of Adoption was given me, whereby I was enabled to come to God's Throne of Grace, and with a holy and humble Boldness, to call him, My God and my Father. The Instinct in the new Creation, wrought by the God of all Grace in me, led me to God, as the Fountain of all Good.

The Spirit given me, putting into my Mouth, Words of Solemn Thanks and Praiſe, for the Greatneſs and Strangeneſs of my Salvation,

To my Knees I betook me, adoring and worſhipping with my Spirit, that holy *Jehovah*, Trinity in Unity, and Unity in Trinity, Father, Son, and Holy Ghoſt, the true and eternal God, whom all the Time of my blind Zeal, and during the Time of my Bondage-ſtate, I had ſo ignorantly worſhipped: was now, and never before, enabled (*Jacob* like) to catch hold of, and to wreſtle with a reconciled God. The Greatneſs, Holineſs, and Infiniteneſs of his Majeſty, which, before I knew him in Chriſt, terrified and affrighted me with a Witneſs, animated and encouraged me in praying to him. It is not to be expreſt in Words, with what Alacrity and Chearfulneſs of Spirit I approached the Throne of Grace; and with what Enlargedneſs and inward Meltings of Heart and Soul, I called on God: When I did but mention this, My God, and my Father, Oh! what Raviſhment of Soul did I experimentally feel, overflowing and drowning my very Spirit?

To my Bed I went, with a glad and raviſh'd Heart. Chriſt knows, the burning Inflamation which the Horror and Bondage of my wounded deſpairing Conſcience cauſed in my Body, was gone; and my Body's Diſpoſition to Crookedneſs, through the ſinking Weight which lay on my Spirit within, was inſtantly rebuked, and cauſed to retreat by the glad and joyful Tidings of Goſpel Peace, which that Night took up its Lodging within me, ſucceeding and powerfully ſupplanting that Spirit of Bondage, which made me ſo hopeleſs, and, as I thought, paſt all Poſſibility of eſcaping Hell.

No

No ſooner was I ſtretched in my Bed, but Swooning and Fainting-Fits of Love-Sickneſs ſeized me: I was inwardly and ſpiritually ſo apprehenſive of the Myſteriouſneſs of Chriſt's Incarnation, his humbling himſelf even to Death, his lying confined as a Priſoner in the Grave, and his being raiſed therefrom again, his Aſcending to Heaven, from whence he came, and his Sitting down at the Father's right Hand, to enter on the Work of Interceſſion with God, and that as my Surety and Mediator, and all for me, that I verily thought my Body was near it's Diſſolution; A Thing, which the clear and certain Aſſurance given me, of my being an adopted Son of God, made me even long and pant after. My Thoughts and Meditations were now wholly employed about Chriſt, and that bleſſed Change which I ſenſibly felt was paſt on me. The ſweet and Soul raviſhing Communion I had with Father, Son and holy Ghoſt, was to me inſtead of Meat, Drink and Sleep, and that the moſt pleaſing aud ſatisfactory that I ever enjoyed. The Actings and Sufferings of Chriſt, in the aſſumed Nature, for me, were ſo realized, and the Virtue and reconciling Efficacy of the ſame ſo ſenſibly ſet home on my wounded and bleeding Soul, by the Spirit of Adoption, that I thought I had the Perſon of Chriſt claſpt in my Arms in the Bed. Oh! The ſweet Intercourſes, which, by the Operation of the Holy Ghoſt, paſſed between precious Jeſus and my languid Soul. Then was I made to know experimentally the Meaning of *Rev.* 3.20. While I was Waking, I was entertained with ſtrange Variety of Interlocution, or Diſcourſe, which paſſed between Chriſt and me, which did explain and unfold to me that in *Prov.* 6. 22. During this, I continued in

ſuch

ſuch a melting Frame, that the very Pillow-beer under my Head was as if dipt in a River, through the great Abundance of Tears of unconceivable Joy, which the Senſe and Feeling of Chriſt's Love conſtrained me to ſhed. When I found a Neceſſity of turning in my Bed, I could not turn without my dearly Beloved, and incomparably loving Jeſus in my Arms with me.

When I ſlumbred and ſlept, I was ſoon viſited with moſt joyful and raviſhing Dreams of God, Chriſt, Holy Ghoſt, the Glory of Heaven, and the unutterable Bliſs and Felicity of thoſe Souls who are reconciled to God by Chriſt. This was very frequent and common when Sleep came on me, after I had been ſealed in Beliving.

And albeit, I never durſt to heed or mind Nocturnal Dreams, yet they have ſometimes had ſuch a ſtrange Influence on me, that I have felt ſuch delightful Joy and Comfort in my Spirit, that ſometimes I have been at a ſtand, to think, whether I had been aſleep or awake.

It was a frequent Practice with me, for ſome conſiderable Time, how long I cannot now remember, to ariſe in my Bed, when I awaked out of my Sleep, to bend my Knees, and lift up my Eyes, Hands and Heart, to Heaven, to Laud, Praiſe and Magnify Father, Son and Holy Ghoſt, for the Greatneſs and Strangeneſs of my ſo unexpected and unlook'd for Salvation; being but the Night before, yea, and every Morning, ready to drop into final Deſperation of ever being ſaved. Oh! What a loſs was I at, in my ſelf, not knowing how ſufficiently to extol and bleſs God, for what had now befallen me? I was even ready to quarrel with my ſelf, becauſe of the Narrowneſs and Straitneſs

ness of my Soul, which hindred that I could not take in more of God, and go out in more enlarged Expressions of Love and Praises to him. For above six Months together, I could neither lye down, nor arise; go down, or come up Stairs; pass in or out, from one place to another; but I strongly conceited that I perceived a Guard of Angels attending my Person.

It cannot be expressed with what Scorn and Abhorence I look'd on the Pride and Gallantry of the Family where I lived. Their changeable Suits of rich and glittering Apparel, with their choice Meats, and sweet Musick, with other delightful Pastimes, I look'd on, and accounted them but as Smoke and Dust. The Titles of Worldly Honour, wherein the rest of my Relations did not a little glory, I accounted the same but a meer empty Vanity. Oh! think I, that my poor Relations could see, taste, and feel what I do, how would they distresh, and be ashamed and weary of these poor, perishing, sensual Delights, wherein they place their Delight and Felicity.

When, at any Time, I heard them talk boastingly of the Honour and Credit of the Family, I could not forbear expressing my Contempt of the same; telling them, to their very Face, that the Blood of Jesus, not the Blood of my Progenitors according to the Flesh, was that which made me Noble, and truly Honourable; And that he, or she, who were advanced to the highest Degree of Honour whereto an earthly King could possibly advance, and were not wash'd in the Lamb's Blood, the higher their Honour and Greatness is, the greater and more intolerable would be the Doom and Condemnation of such, when by Death they go hence.

Now

Now I began to diſreliſh and diſcover what ſmall Eſteem I had of the Liturgy and Ceremonies of the Church, of which I had formerly been ſo extreamly zealous.

Three Things chiefly occaſioned this. *Firſt*, The Apprehenſion I had of the Purity and Holineſs of God's Nature, which requires a Worſhip ſuited to his own Pure and Spiritual Being, according to that in *Joh.* 4. 24.

Secondly, I conſidered, that no Worſhip could poſſibly find Acceptance with God, but ſuch a Worſhip as is ſtamp'd with God's own Inſtitution; which I was then apprehenſive, and am now more fully convinced, the Liturgy and Cerimonies of the Church are not, the ſame being deviſed by Men, and impoſed by humane Authority, without any the leaſt Warrant from the Word of God. According to *Iſa.* 8. 20. *Iſa.* 29. 13. *Mat.* 15. 8. 9.

Thirdly, The ſad Experience I had of the Unſuitableneſs of ſuch a Worſhip to an awakned and a renewed Soul. While I was in a Natural State, ignorant of God, and the Nature of my Soul, and Things truly Spiritual, I was exceeding zealous in doing and performing that Service, which now I find is of little Avail, either to a pleaſing of God, or profiting an awakned Conſcience; The Spirit of God having in effectual Calling taught and convinced me, that no Worſhip or Ordinance in Religion can be Food to nouriſh and ſatisfy a hungry Soul, but ſuch Worſhip, as is inſtituted by, and ſuited to pleaſe God.

God will be found Savingly of none, but thoſe who ſeek him in the Ways of his own Inſtitutions, according to *Prov.* 8. 32. 1 *Pet.* 2. 2.

Soon

Soon after this, the Care and Providence of Christ, my Cheif Shepherd, directed me to attend the Ministry of Mr. *Samuel Mather*, with whom I afterwards sat down in full Communion, to my Soul's great Comfort and Edification in the Knowledge of Christ.

Notice being taken, in the Family where I lived, that I discontinued going to the Cathedral Worship, the which I commonly attended, with a more than ordinary Zeal, sometimes three times, and sometimes four times in the same Day, and that I was not seen at the Parish Church on Sabbath Days, or at the Sacrament, as I used to do; the Eyes of mine Observers were upon me, to watch me what Ways I took in Religion. Innumberable were the Taunts and Scoffs cast on that way of Worship which I had espoused and closed with, thorough all which I was carried with invincible Courage: Many and sharp were the Combats wherewith I encountred, from my own Relations; especially, the Lord of *Santry*, in whose Family I then liv'd, and my Father, his Brother, who by their Authority over me, and the Greatness of their Learning and Parts, between which and mine there was no more Compare than between the Sun and a little twinkling Star, did frequently attack me, to bring me back to the forsaken Church of *England*; but all in vain.

One time, above all others, my Lord observing that I absented, not only the publick Worship, but that of his Family also, sent up his Secretary, another Brother's Son, to call me to Prayer in the Family, one Night. My Cousin delivering my Lord's Command, I reply'd, that I was under some Indisposition, and therefore pray'd my Cousin to excuse me to my Lord: Down he goes, and no

ſooner had he delivered my Anſwer, but up he comes again, with the ſame Meſſage from my Lord. I threw him off the Second Time, with the ſame Excuſe, alledging, that I could not come. This Anſwer brought to my Lord the Second time, he in a great Rage ſends up my Couſine with a peremptory Command, that I muſt come to Prayer: My Couſin ſtood ſome conſiderable Time expecting that I would anſwer my Lord's peremptory Command; but my Anſwer was, That ſeeing my Lord had ſo plainly impoſed on my Conſcience, in commanding me to act againſt my Conſcience, I thought it was my Duty to declare, That until I better underſtood it to be my Duty to obey his Lordſhip in a Thing of this Nature, than as yet I did, I neither could, nor would go to joyn in Prayer with the Family. This Reply coming to my Lord's Ear, he let me alone for that Night: The next Day my Lord took me to Task, Examining very ſtrictly, and Demanding of me a Reaſon wherefore I came not to Prayer with the Family, ſeeing they never uſed the *Common Prayer* in the Family?

To whom I made this Reply. "My Lord, It "is not from any Averſion I have to Prayer, that "keps me back from coming to Prayer with the "Family; but the great Diſſatisfaction lodged in "my Conſcience: For, my Lord, ſaid I, ſhould "I, under my preſent Light and Conviction, go on "Knees, to joyn in ſuch a Service, where God is "ſo notoriouſly Diſhonoured, and his Glorious "Name ſo greatly Profan'd, my Conſcience would, "like a Flame of Fire, fly in my Face.

My Lord then demanded of me, what I could object againſt the Service perform'd in the Family?

To

To whom I Reply'd, " That the cheif Objection " I made, was againſt the Perſon who Perform'd " the Service.

My Lord demanded what I had to object againſt the Perſon who Pray'd in the Family.

To whom I reply'd, " That I Objected againſt " him, for Two things. Firſt, that he was a rotten " *Arminian*, denying the Doctrine of Election and " Juſtification by the alone Imputed Righteouſneſs " of the Son of God. And that he alſo held, Falling " from Grace.

" Secondly, For that he was in his Life and Converſation, a notorious Drunkard, and a common " Curſer and Swearer, &c.

My Lord then Demanded, Why I did not come to Family Prayer, when his Son *James* ſaid Prayers? Reader, thou muſt know, That when the Chaplain would be drinking, and riotting Abroad, ſometimes my Lord's Son would be Commanded to read one of the Evning Prayers at the End of ſome Bibles.

To this I anſwered, " That his Son was " but a Child, and did not underſtand what he " Read.

Lord have Mercy on me, ſaid my Lord, who would you have Pray in my Family?

" My Lord, ſaid I, I humbly conceive, no " Man Living is fitter for a Service of this Nature, " than your Lordſhip; the great God having made " your Lordſhip, King and Lord over your own " Family, and hath endued your Lordſhip with " ſuch Incomparable Gifts of Knowledge and Learning, and, I hope, of Grace too.

And Pray, Sir! ſaid my Lord, How would you have me Pray?

" My Lord, ſaid I, I humbly conceive, that

" you are to Pray according to the present Con-
" dition of the Souls of your Family.

Pray, Sir, said my Lord, How is it possible for me to know the inward Thoughts and Condition of my Family's Souls, so as to order my Prayers accordingly?

" My Lord, replied I, albeit your Lordship can-
" not possibly acquaint your self with all the Se-
" crets of your Family yet you may, by catechi-
" zing your Family, and frequently examining them
" about the State of their Souls, and God's dealing
" with them, find Matter enough to enlarge on, in
" putting up Prayers to God for them in the gene-
" ral, which is as much as the Rule of Duty di-
" rects or obliges to.

My Lord finding that the Truth I was called to vindicate, and the Spirit by which I spoke, to be too powerful for his great Learning, he let fall the Dispute; which I am very sure was his Wisdom, and his best Advantage so to do, considering, that none ever yet prospered who continued to fight against God.

My Lord, by this Means, found how I stood affected in Religion, and accordingly communicated to my Father his Judgment and Apprehensions of me. Immediately a Consultation was held about me, to consider what Methods were most proper to take, not only to prevent my further advancing in that Way of Religion which they accounted Fanaticism, but also to bring me back to the Church of *England*, whereon I had turn'd the Back.

The Result of their Consultation, as soon afterwards appeared, issued in a fixed Resolution to carry it towards me with all the Urbanity and Gentleness imaginable: My Relations considering and knowing

full

full well, that my Temper and Spirit was to be drawn and won by fair and gentle Means, not to be forc'd by Violence.

According to the Methods agreed on, I was at a strange and unusual Rate treated by my Father, my Lord, my Grandmothers, my Uncles and Aunts, with the rest of my Relations, in such Ways of Kindness and Love, as caused in me some Hopes that the Love and Kindness they shewed, and express'd in their Dealing with me, had sprung from an Apprehension or Conviction in them, that the Principles, in Religion, which I had embraced, in Opposition to theirs, were the Truth: But I soon found that I was herein mistaken: For, it was not long before great Offers were made me, of making a Purse to set me up in the World, on Condition I would desist going to Meetings, and return again to the Church wherein I was born and baptized, and not bring such Disgrace on the Holy Church, of which my Ancestors were such noted and eminent Members: And besides, that I might not stain my Family, by occasioning Peoples saying, that a *B*---, and one who was a Son to a Father in the Church, was turned Fanatick: To which they added, the Consideration of what a hopeful Prospect there was before me, of Advancement to worldly Greatness, in Case I did not hinder myself, by continuing a Dissenter from the Church; and what Hardship and Poverty I must expect to wrestle with, to my own Ruin and the great Disgrace of the whole Family, in Case I refused the Offers made, and the Advice and Counsel given for my own Good.

To all which I was enabled, with an holy Magnanimity, and becoming Fortitude, to reply, That the Sight and Sense I had of a future Happiness

with

with God in Heaven, had blunted the Edge of my Appetite, to these poor, low, and empty Vanities, which, I question not, will prove unspeakably more vain, empty and tormenting to me than they are in themselves, should I, for the Love of them, lose my Soul.

In case, said I, my Friends and Relations, who seem so greatly concerned for my Good, can procure from Heaven an infallible Certificate, that my closing with the present Offer, on such a Condition as is now laid before me, will not provoke the Holy Trinity, and prove a Snare to my immortal Soul, I shall readily comply: But if they cannot, it will, said I, prove your Wisdom to let me alone, to rejoice in the Choice I have made. Had my Relations felt what I have felt for sinning against God, and could they taste the Joy and sweet Comforts of God which have put me out of Conceit and Love with the present World, they would, I question not, be not only unwilling to blame and censure me for the Choice I have made, but they themselves would readily and heartily make the same Choice, for which I am now slighted and judged to be miserable.

My Relations finding how ineffectual their Methods prov'd to gain me, they soon turn'd their Smiles into Frowns, and their kind Speeches into discouraging Menaces, what severe Courses should be taken with me, to reclaim and reduce me to Obedience.

My Lord threatned severely, That he would have me bound with Ropes on a Porter's Back, and brought into the Church, in the Time of divine Service.

To

To this I replied, "That if his Lordſhip did not "as well gag my Mouth, as bind my Hands and "Feet, I would certainly roar out, and diſturb all "the People at their Devotion." For Fear of which no Force of that Kind was offered me.

After ſome conſiderable Time, my Father and Lord, finding that neither fair and gentle Means would allure and draw me to the Liturgy in their Church, and that no Severity wherewith they threatned me, could drive me from the pure Worſhip of God in the Meetings, I was ſoon attack'd with greater and ſharper Oppoſition than I had before met with from them.

Firſt, By my Father, who (in the Preſence and Hearing of at leaſt Forty of our Family) took me to Task about my Principles; and in regard of the ſmall Hopes he had of convincing me, by the Arguments he uſed, he openly declared his Reſolution never to own me for his Son, unleſs I forſook the Meetings, and came to the Church and Service again, as formerly. And this, Sir! ſaid my Father, I think fit to tell you before all theſe Friends, to the end you may take it into ſerious Conſideration, whether of the twain you judge more eligible; to forſake your Fanatick Opinion, and Schiſmatical Companions; or, to be deprived of the Love and Affections of a Father. And know it, Sir, ſaid he, that I do, by the Authority of a Father, command and require you to fix on, whether of theſe two you intend to chooſe, and that within a Week: If you reſolve to hold your new Opinion, I charge you to quit my Lord's Houſe, and provide another Loding; and as for me, that you come not near my Doors, or any of your Brethren, or

To Siſters

Sisters Doors. I'll see, said he, which of your Holy Brethren or Sisters will take you in.

To this, I was enabled to reply thus, *viz.* "Sir, "Though you resolve, according to your present "Declaration, to cast me out of your Paternal or "Fatherly Affections, and to disown me for your "Son, meerly for my Conscience to God, because I "cannot without greatly offending against God, "and wounding my Conscience, conform to those "Inventions of Men, in God's Worship, for which "I can see no Warrant in all the Scripture, "I think and judge it my Duty, now the Provi- "dence of God calls me to be try'd, to be as open, "free, and plain, in declaring to you, in the Pre- "sence and Hearing of the same Relations who "have heard yours to me, these two Things, *First*, "That I hope better Things of you, than to see "you Act so unnaturally in letting your Child "perish for want of Necessaries for Life, and that "because I dare not Act against my Con- "science.

"*Secondly*, That in Case you do resolve to per- "sist in this your Resolution, I am as fixedly re- "solved, in casting my self on the Promise and "Providence of God, whatever comes of me in "this World.

"And before I will act herein, against the Light of "God's Word, and the Dictates of my Conscience "within, I hope I shall be enabled to choose rather "to die with *Lazarus* on a Dunghill, for want "of Bread." My Father, to his Death, kept his Resolution: And I, through the speci- Grace of God, have been enabled to keep mine, and I hope ever shall.

Aft-

After this, about three Days, I had a great and ſharp Diſpute with my Lord, which continued three Hours and a half, by my Lord's Chamber-Clock. The Subject of our Diſcourſe, was about ſet Forms of Prayer, Whether the Word of God would warrant ordinary and fallible Men, to Compoſe Set Forms of Prayer, and, by Humane Authority, to impoſe the ſame on the Conſciences of the People.

My Lord peremptorily affirmed, that God's Word did warrant this. And I as ſtifly denied that it doth.

For Proof of the Affirmative, my Lord quotes *Luke* 11. 2. *When ye Pray, ſay, Our Father*, &c. Sir, ſaid my Lord, here's a poſitive Command, to prove what I have affirmed.

To this, I ſhall humbly offer two Things to your Lordſhips ſerious Conſideration.

Firſt, The apparent Difference between the two Evangeliſts, in ſetting down the Words of this Prayer: *Luke* ſaying, *When ye Pray, ſay, Our Father*, &c. *Matthew*, as appears, *Mat. 6. 9.* ſaith, *After this Manner therefore Pray ye*, &c.

I cannot underſtand, ſaid I, how your Lordſhip can reconcile theſe Two Evangeliſts, ſo as peremptorily to conclude, from the Place now quoted, that it is the Mind of Chriſt, that theſe Words are to be impoſed on Believers, as a Prayer, or as their Prayer.

Secondly, by way of humble and ſubmiſſive Enquiry, Doth your Lordſhip firmly believe, that the Form now quoted to prove the Affirmative, is in itſelf a complete and perfect Prayer, containing all the Parts of neceſſary Prayer?

"I grant it, Sir, replied my Lord, I believe it is
" a complete and a perfect Prayer, containing in it
" all the Parts of neceſſary Prayer.

I likewiſe humbly preſume, That your Lordſhip takes it for granted, that it is the Mind of Chriſt, that this Form of Prayer is to be impoſed on Believers as their Prayer.

"I grant it, Sir, ſaid my Lord; I take it for gran-
" ted, that it is the Mind of Chriſt, that that Form
" ſhould be impoſed on Believers as their Prayer.

Then, my Lord, replied I, if the Form now mentioned be a complete perfect Prayer, to which nothing need to be added, and that the ſame is to be impoſed on Believers as their Prayer, and that by Chriſt's own Authority; To me it is very plain, that for any Men to make or impoſe any other Prayer on themſelves or others, it is a manifeſt Breach and Violation of that Command of Chriſt.

I will inſtance in a plain Caſe, for Illuſtration Sake, the Ten Commandments in the Law Moral: I doubt not but your Lordſhip owns them to be a moſt perfect, complete Rule of Righteouſneſs, containing all the Parts of our Duty to God and Man.

" I grant them to be ſo, ſaid my Lord.

In the next Place, ſaid I, I queſtion not, but your Lordſhip as readily grants, that this perfect Rule of Righteouſneſs is commanded and enjoined by God's own Authority.

" I grant that alſo, ſaid my Lord, they are com-
" manded and enjoyned by God's own Authority.

Then, ſaid I, the Caſe is plain, and cannot be denied, that for any to command or appoint any Rule of Righteouſneſs, beſides thoſe which in themſelves are complete and perfect, and which are enjoined and commanded by God's own Authority, it is a mani-

manifeſt Breach and Violation of the ſupreme Law, to which nothing may be added, and from which nothing may be detracted, without incurring the Diſpleaſure and Curſe of God, *Deut.* 4. 2. & 12. 32. *Prov.* 30. 6. *Rev.* 22. 18, 19.

From Prayer my Lord fell off to diſcourſe of the Liturgy and Ceremonies in general; the which he handled almoſt in all the Particulars of them, and with ſuch advantagious Succeſs on my Side, that my Lord at length grew weary, and left off, he having, I doubt not, found that Scripture in *Pſal.* 8. 2. made good that Day; but whether he became ſenſible thereof, yea, or not, ſure I am, that I found that ſweet Promiſe in *Luke* 21. 15. made good to me that Day. Of which ſuch Notice was taken, that hardly any of my Relations durſt attack me any more, except in a Way of Reproach, and railing againſt the Fanaticks, and the new Religion I had eſpouſed ſince I left the Church. *The good Lord be for ever exalted and praiſed for his Mercy and Faithfulneſs to his poor and deſpiſed Children in a Time of Need.*

This was the laſt Encounter I had with my Lord about Religion; for that very Night I took my Leave of my Lord, rendering humble and hearty Thanks to his Lordſhip, for all his Expreſſions of Love and Kindneſs, wherewith I met under his Roof, ſince I became a Member of his Family.

It were endleſs to relate the many and ſharp Trials to which the Providence of God called me, that I might be brought up in the School of the Croſs, and fitted for the Service to which I was afterwards called; out of all which his never, never failing Providence brought and delivered me.

Should I expoſe in Print the many Straits and Difficulties wherewith I have occaſionally been exerciſed, from the Time of my cloſing with Chriſt in the Goſpel, to the Time of my Call to the Miniſtry, together with the Methods Providence took to bring me off, and working mine Eſcape and Deliverance, I believe it would be Matter of Joy and Rejoycing, to humble and ſeriouſly religious Souls. But my intended Brevity forces me to omit many Particulars which would, I do not queſtion, be of great Uſe, both to my ſelf and others.

From what I have here publiſhed, concerning God's Dealing with me, let the following Obſervations be practically improv'd to God's eternal Praiſe.

OBSERVATION. I.

See, and take Notice, what a ſweet and harmonious Concurrence there is between God's electing Purpoſe of Grace, and his providential Diſpenſations. The Foundation of all God's gracious Dealings with an elected Sinner, is his own *gracious Purpoſe fixed in Eternity*, Jer. 31. 3. *The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting Love; therefore with loving Kindneſs have I drawn thee.*

Here note, That Everlaſting Love in the *Hebrew* ſignifies a Love of Eternity. From whence I make this Obſervation, *viz.* That God loves his Elect from one Eternity to another. With this agrees that of the Apoſtle, *Epheſ.* 1. 4. *According as he hath choſen us in him, before the Foundation of the World.* This Diſcovery of God's Love to his Elect, is as a Mill-ſtone laid on the Back of that *Popiſh, Arminian* Doctrine,

Doctrine, of a temporary and conditional Election, to ſink it into the bottomleſs Depth of eternal Abhorrence and Lothing by God, the Elect Angels, and all ſaved Sinners.

Therefore from hence learn what to think and ſay, when the Devil and thy vain Heart ſuggeſt unto thee, upon thy doing and performing any Duty and Service, Now the Lord hath elected, or will elect me, becauſe I have done thus and thus. Reader! the Devil, who ſeeks thy Ruin, is cordially reconciled to ſuch an Election as this, becauſe he knows it will end in thy eternal Ruin, if God leave thee here.

Therefore repel and ſtave off this curſed Popiſh, *Arminian* Dream, by ſtedfaſtly believing and affirming, That God's electing Love embraced me in its Arms, and regiſtred, or enrolled my Name in the Lamb's Book of Life, before I had a perſonal Being, or any Capacity to do or perform any Duty which could move God to elect me.

Then, when the Devil, and thy remaining Unbelief, ſuggeſt unto thee, upon any perſonal Miſcarriage, or Fall into new Provocation againſt God, Now God hath caſt me out of his Love, and rejected me, becauſe I have broken Covenant with him. Repel this Temptation, by conſidering, and ſtedfaſtly believing, that the electing Love of God, which embraced me, and enrolled my Name in the Lamb's Book, before the Foundation of the World, it is a Love like God himſelf, *As without Beginning of Time, ſo alſo without End, or Change*, Mal. 3. 6.

OBSER-

OBSERVATION. II.

See hence, and obſerve, the Impoſſibility, of fruſtrating God's Decrees, and his Working Providence. The Deaths, and Dangers, to which I have been ſo often expoſed, have been ſo many and greatly dangerous, that had not God's Love to me, and his Providence over me, preſerved me, I had certainly, periſhed. The Snow, in which I lay for four or five Hours, at ſo tender an Age, as but three Months old, was as powerful to have killed me, by the Extremity of its peircing Cold, as it was to deſtroy the vaſt Numbers of Men and Cattle, which have often periſhed by it's Strength.

The Element of Fire, which ſurrounded me in my Bed, when buried in Sleep, and no way able to help my ſelf, it was of as devouring a Quality, to deſtroy me, as the Fire that did heat *Nebuchadnezzar*'s Furnace, was to deſtroy thoſe faithful Worthies caſt into it, had not God's Providence reſtrained it in my Caſe, as it did in theirs.

The Fierceneſs and Teeth of the great Maſtiff-Dog, which had my Head in his Mouth up to the Throat, was as ready and able to cruſh me to Death, as the Lions in the Den were to cruſh *Daniel*, had not the Care and Providence of *Daniel*'s God, which reſtrained his Lions, watch'd over me, and reſtrained my Dog.

The Element of Water, in which I was ſeveral Times a drowning, and to all Appearance paſt Recovery, it was as powerful to ſwallow me up, and to ſtop my Breath, as it was to overwhelm and choke *Pharaoh* and his Hoſt, had not God reſtrained it, in my Caſe.

The

The great Boar, how ſtrong and ready was it, to rend my Bowels, when on the Top of me, making ſearch, with his frightful Tuſhes, to come to my Belly, had not Divine Providence ſo ſtrangely, and ſeaſonablie ſent the Grey-Hound in to my Reſcue, my Clothes rent, and carryed away in his Tuſhes; My Belly untouched. Oh Amazing Providence!

The two Horſes, mentioned in the Beginning of the Book, how near were they to putting a Period to my Life? The one by his great Strength, in throwing me, and ſtriking at my Fore-head with his Froſt Nails, leaving the Print of the Nails in my Cap, within the Thickneſs of Half a Crown Piece to my Scull; And the other, by running me ſo far out of Breath, that no Motion of Life could be perceived in me, for ſo long a Time, as cauſed all the Spectators to cry out, He is kill'd, he is gone, had not the Providence of Heaven watched over me, then, where had I been?

When the Bloody *Papiſts* had lain in wait to Murder me in *Dublin*, ſeveral Times, there being ſeveral Parties of their Soldiers appointed to way-lay me, to kill me, of which Deſigns I knew nothing till afterwards; Who, or what kept me from Ruin, then, but the never failing Providence of God?

When my Life and Reputation were both equally ſtruck at, by the Helliſh Plot laid againſt me, by that Man, who, inſtead of Hanging me, would have hanged himſelf; Who wrought my Eſcape and Deliverance from that Deſtroyer, but the Wonder-working Providence of *Jehovah*?

Such Plots as the Two laſt mentioned have prov'd ſucceſsful, to the deſtroying Thouſands of other

other Men: But me they could not reach, becauſe I was hid in the Hollow of God's providential Hand.

That Sinful Deſperation and Unbelief, while under the Terrors of the Law, which ſent *Cain*, *Judas*, and innumerable Millions of *Adam*'s Reprobate Poſterity, to Hell, the Place of the Damned, what hindred, that it did not fix me in the ſame Place and Condition of Miſery, when, by the raging Power thereof, I was brought ſo near Hell in my own Apprehenſions, as that I looked on my ſelf as a free Deniſon of that Place? What, I ſay, keept me back from deſcending into that Place, but the Providence of God, diſcovering, and applying to me, by the ſaving Operation of the Holy Ghoſt, the Almighty Saviour, held forth in the Goſpel?

OBSERVATION III.

See, and Learn hence, how like an Abſolute and unlimited Sovereign, the great God did Work in my Behalf; And that in Behalf of my Soul, as well as of my Body.

He who, by the Miniſtry of Man, hath, by his own Bleſſing accompanying that his own Ordinance, converted innumerable Thouſands of the Elect, it pleaſed him to Convert and Call me out of my natural State, to a State of Grace, without the Miniſtry of Man; And that, both by awakening and wounding me by the Spirit of Bondage, ſetting home, by the Law, the Sight and Senſe of my loſt Eſtate. And by Healing, and Curing the Bleeding Wounds of my Deſpairing Soul, by the Spirit of Adoption, diſcovering and applying

ing to me the Merit, and ſaving Virtue of Chriſt's mediatorial Righteouſneſs: Which hath occaſioned my often thinking of what is ſtoried of *Achilles*, a notable Archer among the Heathen, who gave ſuch Wounds by the Arrows he ſhot, as no Hand, but his own, could cure. *Una Eademque Manus, Vulnus, Opemque tulit:* The ſelf ſame Hand which gave the Wound brought the Cure.

How true this is of *Achilles*, I am uncertain; but in this, of the Wounding and Healing of my Soul, I am not more certain of any thing in Nature than I am, that the Spirit of Chriſt, which wounded me by the Law, did alſo heal me by the Goſpel. *Job* 5. 18. *For he maketh ſore, and bindeth up: He woundeth, and his Hands make whole.*

OBSERVATION IV.

See and learn hence, how ſtedfaſt, and faithful God is to his Word of Promiſe; when for Chriſt and the Goſpel, I was forſaken and caſt off by my Father, and all other fleſhly Relations, being turn'd out, empty handed, to the wide World, and not knowing whither to go, or what to do, God took Care of me, and provided a Lodging, and Friends, for me, which, with the Peace of my Conſcience, gave me more Satisfaction, and comfortable Content, than all the Gallantry and Greatneſs of my fleſhly Relations. Thoſe ſweet Promiſes, recorded in the Scriptures, and made good by the Providence of God, have oftentimes refreſhed and raviſh'd my penſive and weary Soul. *Pſal.* 27 10. *When my Father and my Mother forſake me, then the Lord will take me up. Mat.* 19. 29. *And every one that hath forſaken Houſes, or Brethren, or Siſters, or Father*

or Mother, or Wife, or Children, or Lands, for my Name's Sake, ſhall receive an Hundred fold; and ſhall inherit Everlaſting Life. Heb. 13. 5. *Let your Converſation be without Covetouſneſs, and be content with ſuch things as ye have: For he hath ſaid, I will never, never, never, never leave thee, nor forſake thee.* The *Greek* hath no leſs than five Negatives in this one Scripture, to aſſure the true Believer, that God will in no wiſe forget or forſake him.

I have been forſaken of my Nurſe, when but three Months old; but I was taken in to the Nurſery of God's Providential Care, which cauſes me often to think with Comfort of that in *Pſal.* 22. 10. *I was caſt upon thee from the Womb; thou art my God, from my Mother's Belly.* The ſame Providence which took Care of the Head, takes Care alſo of the Members.

I was forſaken of my bodily Phyſicians, but the great Phyſician of Soul and Body cur'd me, by poor contemptible Snails.

I was forſaken of my earthly Father, and all fleſhly Relations, but God is become, by Grace and free Adoption, my Father, who will never forſake me totally or finally.

I was forſaken by my Brethren and Siſters, but thoſe who are the Sons and Daughters of God, they are become my Brethren and Siſters: And albeit many of them, who knew me not, are, on malicious Reports, prejudiced againſt me; yet others of them, who know me, and God's Dealing with me, they love me dearly.

I have been forſaken by ſeveral of my Church Members, in *Ireland* and *England*; Chriſt my Lord and Maſter hath been ſo before me; *Jo.* 6. 66. *From that*

that Time many of the Diſciples went back, and walked no more with him. Yet God is my God ſtill.

I have been forſaken of my Brethren in the ſacred Office, and left to ſtand alone, when Popery and Quakeriſm were coming in like a Flood, none ſtepping in to help, or encourage me againſt thoſe Adverſaries of God's Religion. But he, that ſtood by *Paul*, when all other Preachers in his Day forſook him, ſtood by me, and emboldned me againſt their Threats and Malice.

I had Thoughts of printing the moſt material Objections brought in by Satan, to diſtreſs and diſtract a poor Sinner, to keep him from Chriſt, and how the Spirit of Grace taught and enabled me to anſwer them all: But my intended Brevity hath prevented me therein.

All Glory, Honour, and eternal Praiſe to the only Wiſe and Glorious God, Father, Son, and Holy Ghoſt. Amen, Amen.

POSTSCRIPT.

LEST Satan ſhould get an Advantage by this Relation of God's ſtrange and wonderful Dealing with me, in bringing me home to Chriſt in ſuch an unuſual Manner, and his handling me ſo ſharply by the Spirit of Bondage; as alſo, his bountiful dealing with me, in making my Soul the Receptacle of ſuch raviſhing Joy, and unutterable Conſolation, upon believing

lieving in Christ in Effectual Calling: I thought it may be seasonable to give the present Caution to the poor doubting, tempted Believer, who, through Satan's Subtilty tempting, will find him, or her self wretchedly prone to conclude, from what they read of my Conversion, That the Work of true Conversion was never yet effectually wrought in themselves; and that because they were never under such terrible Bondage of Soul; neither ever yet were lifted up so near Heaven as I was.

Such poor tempted Believers are to consider the Particulars following, for their Help and Relief against the Tempter in this Case.

First, Consider, That as in Nature there is a vast Disparity or Difference between Persons in the natural Birth, so there is as vast a Difference in the spiritual Birth. Some Women go through abundantly more and sharper Pains and Throws in Travail than others meet with. Some Babes meet with greater Difficulties and Dangers in the Birth than do others: The Cause whereof in Nature, tho' they appear not to us, yet it is most certain that so it is.

So in Conversion, some Souls pass through greater Horror and Bondage in the Conscience than others do. Some are brought, as it were, through the very Jaws of Hell and Desperation as I was; others are dealt more easily and gently with, being sweetly allured, and, as it were, insensibly transplanted into Christ, they not well know

knowing what is done to them. Paul *and the rugged Jaylor, were handled more roughly; their Conſciences were more deeply wounded with the frightning Terrors of God's Law, ſet home by the Spirit of Bondage, than* Lydia, *whoſe Heart the Lord opened with more gentle Touches of his Spirit.* Acts 9. 6. Acts 16. 15. 29.

That Woman who is ſafely delivered, without any Danger or great Difficulty to her ſelf, or her Babe, hath no Reaſon to queſtion, whether ſhe be indeed delivered, becauſe ſhe went not through ſuch Danger and Difficulty as her Neighbour did, who narrowly eſcaped with her Life: Neither hath ſhe any Cauſe of being jealous with her Neighbour, becauſe her Caſe or Condition was more dangerous and deſperate in Travail than was her own. Thou who art brought to Chriſt, by the gentle Drawings of the Spirit of Grace, and not brought ſo nigh to the affrightning ſight of Hell, and to ſuch a Senſe, and Feeling of the Pains of the Damned, as have cauſed ſome to think themſelves actually in Hell; admire at, and bleſs God for his Condeſcention towards thee, in bringing thee through the New Birth ſo eaſily.

Secondly, *Conſider, That alheit the Truth of thy Converſion, be not ſo ſenſibly diſcerned, as the Converſion of that Perſon is, who is brought home in the Way of legal Terror, yet thou art bound to bleſs God for the ſmalleſt Meaſure of Grace beſtowed on thee: As the ſmalleſt Spark of Fire,*

tho'

tho' it be hid under a great Heap of Aſhes, is as truly Fire, as the greateſt Fire in Nature; ſo thy ſmall Grace, which, in Compariſon of ſome others Grace, may be ſo weak, and little, that it can ſcarcely be diſcerned, yet Grace it is, tho' thou know it not to be ſo. And he who beſtowed it on thee, and wrought it in thee, He will never reject or neglect thee, becauſe of thy little Grace, while he ſees thee conſtant and diligent in the uſe of Means, labouring to grow in Grace. Iſa. 42. 3. Mat. 5. 6. Iſa. 41. 17. Phil. 1. 6.

Oh! But I do not find, that I am brought to Chriſt, and which is far worſe, I fear, I never ſhall?

To this, I Anſwer, in Two Particulars.

First, *Thy very Fear about this Greateſt of Concerns, is an Argument of thy Tranſlation from the Firſt* Adam, *to the Second* Adam, *Chriſt Jeſus the Lord. If the Spirit of Grace, had not given thee ſome Sight and Taſte of the Excellency and Sweetneſs of Chriſt; thou couldeſt never prize, or deſire after him. 'Tis only the Child that hath taſted the Hony or Sugar, that longs, and Cries for more.*

Secondly, *If thou findeſt a fixt Reſolution in thy Soul, in going on to ſeek the Lord, and his Strength, by Prayer and Supplication, and other Means of Grace, not reſting in, or depending upon them, but on Chriſt alone, for Life and Salvation, my Life for thine, come Death,*

when

when God pleaſeth to ſend it; it will end all thy Fears, and put thee beyond the Reach of all thine Enemies. Thy frequent Crying to God, in Prayer, for Chriſt, and ſaving Grace, is the Echo of Chriſt praying for thee, at the Throne of Grace. And thy going on, and continuing to watch at Wiſdom's Gates, could not poſſibly be, without inviſible Supplies of Spiritual Strength, communicated to thy Soul, by the Spirit of Chriſt.

FINIS.

ERRATA.

PAg. 3. *l.* 5. *r.* when I. *p.* 6. *l.* 20. *r.* of my. *p.* 12. *l.* 21. Raſe, *r.* Race. *p.* 24. *l.* 30. *r.* knew. *p.* 26. *l.* 14. they, *r.* thy. *p.* 31. *l.* 13. *r.* Sacrament. *p.* 33. *l.* 34. *r.* to ſtay. *p.* 41. *l.* 4. Concluſion, *r.* Concuſſion. *p.* 47. *l.* 9. *r.* know. *p.* 49. *l.* 25. make, *r.* made. *p.* 62. *l.* 23. *r.* were poſſible. *p.* 65. *l.* 27. loving, *r.* living. *p.* 68. *l.* 2. *r.* Greatneſs. *p.* 74. *l.* 26. *r.* keeps. *l.* 30. *r.* my Knees. *p.* 77. *l.* 31. r. made to me.

ADVERTISEMENT,

THE pious Author, being after his Conversion cast off by his Father, one of the *Father*'s of the Church in *Ireland* after the *Reſtoration* of *Tyranny* and *Prelacy*, by his Uncle the Lord *Santry*, *Lord Chief Juſtice* of that Kingdom, and by all his great *Friends*, becauſe of his eſpouſing the true Religion, when perſecuted, and Joyning with *Diſſenters* in *Dublin*, was called to and Employed in the *Miniſtery* there, and afterward at *London*, During the late *Perſecution*, and ſince, as appears; for he publiſhed the *firſt Edition* of this Book at *London*, in the Year 1699. modeſtly concealing his Name, calling himſelf, *The Unworthy Author*, and *an unworthy Miniſter*; which ſelfabaſing *Epithete*, as unſutable now after his Death is omitted in the *Title Page*, his Name added from a Piece of his own *Prayer*, which alſo deſerves to be Reprinted, where this, with ſome other of his Works is mentioned; and one Clauſe is brought from the Margine, where it was written, into the firſt Page, *viz. about the Year* 1642, *or* 1643. No other Variation, or Addition, to alter the Author's word or ſenſe, is made in this *Edition*. That it may truly anſwer its *Title*, in proving, by the Lord's Bleſſing, a Reviving Cordial unto any *Sin-ſick Souls* (tho ſuch be very rare) that may peruſe it, is the cordial Deſire of the now Publiſher.